

Trading Spiritualized.

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The Second Part.

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Or, some more

POSITIONS,

On which

Tradesmen

(And Others) may

(O that they would!) meditate.

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By *W. BAGSHAW*; Minister of  
the Gospel.

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L O N D O N;

Printed for *Tho. Parkhurst*, at the Bible and  
Three Crowns in *Cheapside*, near *Mercers*  
Chappel. 1695.





*To the truly Worthy, and deservedly  
Honoured, Mr. William Ni-  
cholas.*

**H**OW many praying Persons  
in the *High-Peak* do (and  
will) rise up and call you  
Blessed? and with you many noble  
Citizens, who promote the Work  
of the Lord therein. We cannot  
think of the Fall of your late dear  
Son-in-Law \*, without Grief: He <sup>\* Good Mr.</sup>  
(together with Reverend Mr. *How*) <sup>Coupe.</sup>  
set on foot that charitable Work,  
which that Worshipful Knight Al-  
derman *Abney*, hath continued, and  
is now committed to your Hand.  
Blessed be God for you! and you of  
him, that so favour the Place of my  
Birth and Labours. May you and  
all that derive from you, and all the  
bountiful Persons that join with  
you, be blessed indeed here and  
hereafter! So prayeth, Noble Sir,

Greatly obliged,

A 2      *W. Bagshaw.*

To the Reverend Mr. *Samuel Angier*, Mr. *Robert Mofely*, Mr. *Gamaliel Jones*, and other endeared Fellow-Labourers, at our beloved *Chalfsworth*.

**T**HO I rejoice in your Love to the Truth in Christ, I wonder at God's rich Mercy, that inclineth you to encourage my preaching it, which (alas!) savoureth so much of the poor Earthen Vessel. O that I gave you more cause to own me! as I do own your over-honouring me. May the Lord be in all our Meetings of a Truth! May you long continue great Blessings to me, and to the Church of Christ! May I in some measure serve the Lord, and (under him) you, and others: who am, dear Sirs,

Unworthy to be called  
your Brother,

W. Bagshaw.

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Trading

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## The Second Part.

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### The 17th Position.

**T**HO Man be fallen through Sin,  
 into Misery, and under the Dis-  
 pleasure of God, God is free and  
 willing to transact, deal, and hold  
 Communion with him.

Had the Door of Hope been shut upon  
 fallen Man, as it is on fallen Angels, with  
 what Sorrow might I write and others  
 read? Doth not that Life of Man that is Psal. 30. 5.  
 most worthy of the Name, consist in the & 63. 3.  
 Favour of, and Fellowship with God?

Doth not the Truth of this *Position*  
 shine into right (and open) Eyes?

1. What is the Language of the Dis-  
 pensation of the Grace of God, stiled Rom. 6. 14.  
 the New Covenant, and Grace it self, 2 Cor. 6.  
 Grace in the Abstract? Is it not that latter end.  
 God will give himself to his People,  
 and they give themselves to him? O  
 blessed Transaction!

A 3

2. Was

2. Was not this Position exemplified, and the Truth of it evidenced, very soon Gen. 3.15. after Man's Apostacy? Even within the *Vid. Taft.* Doom denounced against the Seducer, Sac. p.5,6. was not Intimation given of the promised Seed, the true Messiah? And did not the Light that then dawned, by degrees break forth towards a Noon-day? Might *V. Owen* not Man in that Catechism, truly called *de Theolog.* Christian, (the first Edition of the Gospel) run and read, that God was reconcilable to, and free to hold Converse with him.

3. Whence also is it that the Lord stands (and hath so long stood) at the *\*Ecclg.* Doors of Sinners Hearts, and that knocking, earnestly intreating them to hear *Rev. 3.20.* his Voice, and open (in a way of consent) to him, that he may by his Spirit and Grace come into them, and they may have sweet and solacing Communion with him, set forth under the Notion of their supping with him, and his supping with them?

4. Doth not the Experience of thousands, and ten thousands, put a Seal to this Point and Position? Do they not *I Joh. 1.3.* feel the Lord communicating Grace to *Korinw. 2.* them, whilst they are exercising Grace on him? Have they not Meat that the World knows not of, as well as Work that it toucheth not with?

5. Can

5. Can any thing more fully prove the Position in hand than this, that when Man had render'd himself incapable of transacting with God in an immediate way; Joh. 14.6. God the Father provided a Mediator, 1 Joh. 2.2. sending (and setting forth) his Son as & 4. 8, 9. a Propitiation, or Propitiatory Sacrifice, 10. in Man's Nature which he assumed, that so mutual Transactings might be?

And now I infer, 1<sup>st</sup>. That there lies before Man Matter (as of Thankfulness, so) of Wonder. Doth not Jehovah, who stooped low in covenanting and conversing with Adam, whilst a Subject, condescend so far as to invite, as well as admit him and his Posterity to draw near to him, since he and they were Rebels? 8. Did not Man at once lose God and himself? and doth not God seek, that he may save him? having sent his own Son made of a Woman, made under the Law, on that Account and Errand? O admirable! Joh. 3. 18. Rom. 5. 7. 1 Joh. 3. 1.

The second *Inference* is, It is the Concern and Duty of all who hear the joyful Sound of the Gospel, to study the exceeding rich Grace which in and by the New Covenant is display'd; on which this weak Hand hath in Print touched? Is there not in that Covenant and Grace a Foundation laid for Man's Intercourse with God? Ephes. 2.4. Isa. 53.10.

1. Hath not this Covenant for the Spring of it his Grace, as well as free Love? See on this the Ark opened.

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Love? Doth it not therein appear that he is Love?

2. Did not the Covenant of Redemption, or Suretiship (as choice Divines speak and write) which was from Eternity, make way for that which is stiled the Covenant of Grace, in time?

3. Doth not the New Covenant run much in a promising Vein and Strain?  
*1st 2.39.* Is it not stiled in the most holy Writings the Promise, and by good Writers a Bundle and Collection of Promises referring to the Life that now is, and to that which is to come?

4. Doth not God in (and by) this  
*Gen. 17.7.* Covenant, bequeath and make over to Persons an Interest in himself, in every  
*Quantus est* Person in the Godhead, and in all the  
*quantitas.* Attributes or Perfections attributed to God?

5. Doth not that which is (and in a  
*See Rev.* sound sense may be) called the special  
*Lorimer,* receiving Condition of the Covenant, to  
*Williams.* wit, The Faith of God's Elect, both by Divine Institution, and in the Nature of the Means, necessary to apply Christ, and interest in the Benefits purchased by him, flow from free differencing Grace? Dare any of us gainsay him,  
*Ephes. 2.8,* who saith, *It is not of our selves,* Is it not the pure Gift of God?

The third *Inference.* They who are Recusants (though bearing the Protestant



stant Name, and appear Excusants) undervaluing God's Overtures and Offers to transact with them, are in a most sinful and miserable Estate. How can they Heb. 2. 3. escape? what way in the World can & 10. 29. they think of wherein they should escape the Damnation of Hell? Who had rather trade in Trifles, Temporals, (yea base Lusts) than drive a Trade with (and into) Heaven?

1. Doth not God clearly see all the Pretensions to, and the Vanity of them, on (and for) which they continue Slighters and Neglecters of his Grace?

2. Is he not concern'd (in point of Honour) to bear witness against such Slighters? Wo, wo, wo will be to them that live by and die in this Guilt?

The fourth *Inference*. They who have not entred into the way of transacting with God, should bethink themselves, turning in to their own Hearts, and not think of delaying any longer? Should they not forthwith (and upon the instant) give their Hands, and so themselves to the Lord? 2 Cor. 6. 1. O that they waited and cry'd for Grace enabling thereunto! Yet the Day of Grace lasteth, yet the God of Grace wooeth: If it stir them *Modo &* so, that they are up and doing, will not *Modo non* the Lord be gracious with them? But *habent Modum.* O how dangerous are Deferrings!

The

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The last *Inference* is, Convinced, humbled, dejected ones may take much Encouragement, and should in the face of many Discouragements, come to and lay hold on God's Strength and Son, that they may be at Peace with him. Have they not his Word, (and can they desire a better Warrant?) that on their so doing they shall be at Peace with him? Should they not in holy Duties go for, and fetch Grace from him? Is it any Presumption in them to come to him, seeing they have a particular Call, and a particular Promise, that they shall be welcome? Tho they have much dishonoured God by Sin, will not God count himself much honoured by their believing on him whom he hath sent?

Isa. 27. 5. Joh. 6. 29, 30.

The 18th Position. *That there might be Commerce and Communion between God and fallen Man, he who was (and is) God, became Man.*

Was not the Word (essential) the Word which is God, manifest in and made Flesh? Did he not partake of the Human Nature? Tho he ceas'd not to be what he was, did he not begin to be what he was not? Blessed be God, great Men do now undertake those who call (and count) themselves Wits, that disbelieve the Mysteries which the Scripture mentioneth,

Joh. 1. 14. Non transf. mutando quod erat, &c. Boxhorn, p. 1, 2.



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II

tioneth, among which is that great Mystery of Godliness, or Religion. Tho the Godhead was not altered, was not the Manhood assumed into Personal Union with the second Person (or subsistent) in it ?

Dr. Tillotson.

Dr. Stillingfleet.

1 Tim. 3. 16.

Long have poor I been affected with the sententious Saying of a late Worthy, whose Name is precious in both *Englands*.  
 " God and Man met in one Person, that  
 " God and Man might meet in one  
 " (New) Covenant : I add, and so in one Communion.

Mr. Norton Orth. Evang.

That he who was the Son of God from Eternity, became the Son of Man in the fulness of Time, is a Fundamental in Christianity, is argued at length elsewhere. Here I hint ;

1. Our choice Divines own, that being Anointed respects Christ's Human Nature, tho it's said, the Name (or Word) Christ, pointeth at the Person, consisting of both Natures.

Idem, & Bucanus.

2. Is it not intimated in the very first Edition of the Covenant of Grace, that the Serpent's Head, or Power, was to be bruised by the Seed of the Woman ? Tho the secondary Seed (or Generation of the Faithful) are included as sharing in the Conquest, as to the Benefit of it. No doubt, the primary Seed (to wit, Semen Christ) is primarily intended as the primary Conqueror. And doth not he who delivereth

Gen. 3. 15.

um.

Heb. 10.  
20, 21.

livereth out of Satan's Hands by way of Power, deliver out of the Hands of his Father's Justice by way of Price? and so make way that God who is offended, and Man who hath offended, may converse together?

That the Incarnation of the Son of God conduced to restore lapsed ruined Man, as to Reconciliation, so to Communion with God, is evident.

Is there not such a vast (even infinite) distance between the All-glorious Creator, and the Apostatized Creature, that Man could not think of such a thing as an immediate Access and Address to God? Had not God made a low stoop to Man, and so drawn nigh to him, how  
1 Tim. 2. 5. can we think that he should have adventured to draw nigh to God?

See Mr.  
Jeanes his  
Mixture.

I ask, 1. Is it not upon God's matching into (and with) our Nature, that he deals in a familiar, friendly way with our Persons? Do not deep Divines say, that the substantial Mediation must be presupposed, as the Ground of the actual Mediation?

Quod non  
assumfit,  
non rede-  
mit.

2. If the Human Nature had not been assumed, had we who partake of it been redeemed?

3. Is not the Human Nature in Christ the great Channel through which, as the Divine Nature is the first Fountain from which, Grace floweth, and is communicated to Christians? And

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And so I infer, 1. That those Tenents are erroneous, and carry much of danger in them, which cast any Reflection on the Truth and Worth of Christ's Human Nature. Was not the Son of God made of, and conceived in a Woman? Was not part of her Substance sanctified, that it might be the holy Thing united to the second Person in the Trinity?

See

Dr. Usher's

Immanuel.

The second *Inference* is, The Wonders shew'd in God's Word do far and far transcend those called the Wonders of the World. Is not *Wonderful* one of Christ's Royal Titles, and that as he is a Son given and a Child born to and for us? Was it not admirable, that his Father should prepare for him a Body? That he who is Infinite should take on him the Human Nature that is Finite; and that after Man was fallen, and so appear, tho not in sinful Flesh, yet in true Flesh, and in the likeness of sinful Flesh? Yea, that he should take on him as the Nature of Man, so the State of Infancy, and the natural Infirmities thereof? Did not the holy Spirit wonderfully tie the Knot between the Divine Person and Human Nature, in the Bride-Chamber of the Virgin's Womb?

Rom. 8. 3.

See the Engl. Annotations.

See excellent Usher.

The third *Inference*. Every Man and Woman to whom the Gospel comes will be found inexcusable, who slighteth the Lord

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Lord Jesus Christ, and lives without him,  
and that Communion with his Father,  
Acts 4. 12. that is to be had in and through him.

Alas! 1. Some are Neglecters of, or negligent in the management of holy Duties and Ordinances. Are they not as Atheists, or Formalists?

2. Not a few by living in Worldly, Fleshly, or Devilish Lusts, dishonour the Human Nature, which God hath highly honoured.

Will not Christ in his Human Nature  
A&. 17. 31. sit as Judge, and condemn those that die in this Guilt? Will they not be thought worthy of the worst Punishment?

The fourth *Inference*. It's the great Duty of Christians in the management of all Duties (that they may maintain Communion with God in them) to eye and employ the Lord Jesus Christ. Is he not a Non-such? Is any other Person God-man, *Immanuel*? Is it not through  
Joh. 14. 6. him, and him alone, that God comes to Man, and Man goes to God?

The fifth *Inference*. Drooping Christians should lift up their Heads and Hearts. Is not God become Man, and  
Heb. 2. 15. will he not be tender of Man? From  
& 4. 15. him that is Man is received Satisfaction,  
Manet that Man may receive Salvation.  
Compassio, &c.

The last *Inference* is. They who are in Heaven, do and well may admire the Lord Christ. Is not he in their Nature

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Nature gone to Heaven, and that in the Nature of a Fore-runner, to make a way <sup>Heb. 10. 20</sup> for them thither ; and of an Harbinger, <sup>Joh. 14. 2.</sup> to take up Rooms for them there ?

*The 19th Position. That there might be Communion between God and fallen Man, the Son of God, who became Man, became the Mediator between God and Man.*

Tho I cannot swear to all that a learned Writer hath said, I heartily approve of <sup>Dr. Scot,</sup> his stiling the Doctrine of our Saviour's <sup>vol. 2.</sup> Mediation, a Fundamental Principle of Christian Duty ; this Mediation being also the great Channel for Conveyance of saving Mercy.

1. Had Man been to have looked im- <sup>Heb. 12.</sup> mediately on a provoked God, would he <sup>alt.</sup> not have appear'd as a consuming Fire ?

2. Had the Lord look'd on and dealt with Man as in Filth, and under Guilt, had not his fierce Wrath fallen on him ?

3. Is not Christ, as Mediator, the way <sup>Joh. 14. 6.</sup> from and to his Father ?

If Enquiry be, What's implied in Christ's being a Mediator ?

I answer ; 1. If respect be had to the Greek Word so rendred, it is (as some <sup>Masius.</sup> think) a word peculiar to the Scriptures, <sup>1 Tim. 2.</sup> and is said to signify a Middler, or middle Person, a Person that steps into and <sup>5.</sup> stands

*See Dr. Collings and Leigh Crit. Sac.* stands in the middle betwixt two or more that are at Variance, in order to agreeing them.

2. We are hereby led to consider the Person under Consideration, Jesus Christ, who partaking of the Nature of both, is equally distant from and drawing near to God and Man, deals with God for Man, and with Man from God, having as motion'd, so made Peace between them. And accordingly, great Men speak of him as a Daysman, that lays his Hand both on God and Man, that he may procure the Reconciliation of God to Man by his Merit, and of Man to God by his Spirit.

*Ephes. 13, 14.*

Is not Christ rightly counted the true and full Mediator for Men of all Nations, as *Moses* is stiled typical (and in part) Mediator for one Nation?

Of his three Offices (or the three Branches of his Mediatorial Office) e're long I may touch. Here I hint,

*Dr. Hor- ton, &c.*

More learned Men than one have compared the Mediâtion of Christ to the Ladder, whereof *Jacob* had the Vision. And are not five middle (or intermediate) Steps or Rounds written on it?

*See Rev. Brynley on this.*

1. Is not Christ as an Arbitrator or Umpire, that undertakes to take up the Difference?

2. Is he not an Intercessor, or Sollicitor, that deals with both sides in order to that end?

3. Is



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3. Is he not a Surety that answereth for the Wrongs done to his Father by Heb. 7. 22. his Children?

4. Is he not an Advocate, that pleads 1 Joh. 2. 2. his Satisfaction for them?

5. Is he not a Ruler, that gives as Idem. Laws, so Hearts to obey them?

The two first point at his Prophetick, the two following at his Priestly, and the last at his Kingly Office.

And now I infer, 1. That Sin made a wide Breach between God and Man. Isa. 59. 2. Can any lower or other Mediator, save he that is God-Man, make it up?

*Inf.* 2. One Difference between the Covenant with Man when fallen, and Man in his first Estate, is evident; the former being a Covenant of \*Friendship \*Amicitia. was made with Man immediately, the latter being a Covenant of Reconciliation, is made through a Mediator. *See acute Blake.*

*Inf.* 3. No Man or Woman should think of transacting with God in an immediate way, nor dare to go to the Father not having the Son in his Arms. Was not the great Reformer afraid to think of an absolute God, or of God out of Christ? *Luther.*

*Inf.* 4. It is the Concern of all who are for trading in Spirituals, to study the Mediator. When they look upon him as God, he appears,

B

i. Able

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1. Able to bear the Wrath of his Father off from them.

2. To satisfy the Justice of his Father in behalf of them.

3. To appear and plead in his Presence for them.

4. To obtain Grace for : And,

5. To apply Grace to them. And when they look on him as Man, may they not see, (1.) His Fitness to suffer for Man : And, (2.) His Readiness to pity Man : (3.) His entering and taking possession of Glory in Man's Nature ? And when they see him as *Immanuel*, as having his Human Nature united to his Divine Person, they may see flowing from this Union that which is called the Communion, or Communication of Properties : so that his Godhead gave Virtue or Value to the Sufferings of his Manhood. Is it not said, that God (he that is God) laid down his Life ?

*Kαὶ πῶς ἴδωμεν.*

1 Jo. 3. 16.

*Inf.* 5. Persons should try whether they be interested in this Mediator.

1. Do they feel, as their pressing Burden, the Breach Sin has made ?

2. Do they despair of having it made up save by him ?

3. Do they comply with his Proposals ?

4. Do they employ him to the Father ?

Be it known, this Mediator is precious, for there is but one !



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**Last Inference.** Drooping Souls when they find themselves willing to receive Christ, should take the Comfort that belongs to them. Is not this Mediator able and willing to save 'em to the uttermost? 1 Pet. 2.7.  
Heb. 7.27.

**The 20th Position.** *That there might be Commerce and Communion between God and fallen Man, he who is God-Man, as Mediator did and doth exercise the three Offices (or threefold Office) of Priest, Prophet, and King.*

In that famous Psalm which carrieth the Title of *David's Creed*, as the Lord Christ in (and by) that choice Servant of his, exerted his Prophetical Office, his Kingdom and Priesthood are expressly prophesied of. Psalm. 110.  
Symbolum Davidicum.  
See the excellent Dr. Reynolds on it.

Who that owneth true Christianity, questioneth the Truth of the Position now before us? May its Usefulness be touched on in some Inferences.

**Applicat. 1.** I infer, That it is the near Concern of all who are for managing the spiritual Trade, to meditate on the several Offices of Christ, viewing (and weighing) their exact Sutableness to the best Good of Man, and their sweet Concurrence with one another, with respect to that, and the Glory of God. See Gillespy's Ark, the second Part.

Was he not a Priest to God, that he might be a more meet Prophet to, and Prince over Men? Heb. 5. 1.

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1. Is he not as a Prophet made unto  
 1 Cor. 1. his People Wisdom? Is he not as a Priest  
 30. made unto them Righteousness? Is he  
 not as a King made unto them Sanctifi-  
 cation and Redemption?

*Vid. Ame-  
 fii Medul-  
 lam. And  
 Norton  
 Orthod.  
 Evang.*

2. Doth not his Prophetick Office  
 tend to heal their Ignorance of God?  
 Doth not his Priestly Office conduce to  
 heal their Estrangement from him? Doth  
 not his Kingly Office further the taking  
 away of their Enmity against him?

3. Doth not he as a Prophet make  
 known the best things? Doth not he as a  
 Priest make Purchase thereof? Doth not  
 he as a King make over those things?

4. Are there not in his Priesthood E-  
 vidences of his Love? Are there not in  
 his Prophecy Evidences of his Skill? Are  
 there not in his Government Evidences  
 of his Power?

5. Doth he not as a Prophet enlighten  
 his Peoples Minds? Doth he not as a  
 Priest engage their Affections? Doth he  
 not as a King incline, bow, and rule their  
 Wills?

Again; As to the second Particular  
 pointed at, to wit, The Harmony of  
 Christ's Offices, and their concurring  
 with one another in this grand Case and  
 Cause, I ask the following Questions.

- 1<sup>st</sup>. Doth not the Priesthood of Christ  
*See Gille-* render him more meet to discharge his  
*spy farther.* Prophetick and Kingly Offices?

1. Will

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1. Will not he, who as a Priest hath dearly bought his People, plainly and familiarly, as well as fully, teach them?

2. Will not he, that as a Priest hath paid so great a Price for them, mildly, and with a Golden (or rather gracious) Scepter sway them?

2dly. Are not the Priestly and Kingly Offices of Christ promoted by his being a Prophet?

1. Doth not this Prophet acquaint Persons with the Compleatness of his Satisfaction and Intercession?

2. Doth not this Prophet lead them into the Knowledg of him as a King, and of his Laws and Ways?

3dly. Doth not Christ's Kingly Office carry him through the Exercise of his Prophecy and Priesthood?

1. Doth not Christ his being a King, a Royal Martyr and Purchaser, render his Sufferings more valuable?

2. Doth not Christ's being a King put Virtue into his preaching? so that he who gives out Laws, gives in Strength to obey them.

*Inf.* 2. Their Case is sinful, and so sad, who are willingly ignorant of Christ, <sup>Christum</sup> or rest without a distinct, affectionate <sup>si nescis,</sup> Knowledg of his Person and Offices: &c.  
What will other Knowledg avail if Christ <sup>Joh. 17. 3.</sup> be not known? Is not this the Excellency <sup>Phil. 3. 8.</sup> of Knowledg? Doth not Ignorance <sup>2 Theff. 1.</sup> here-  
<sup>7, 8, 9.</sup>

herein expose to Vengeance?

Last *Inference* is, They who would give (and have) an Evidence, that their Trading is into (and in) Heaven, should make much use of Jesus Christ, and of every one of his Offices. Should they not daily employ this Priest, learn of this Prophet, and submit to this King?

Heb. 4. 15, 16.  
Deut. 18. 15.  
2 Cor. 8. 5.

A touch on every one of these is to follow.

The 21<sup>st</sup> Position. *That there might be Communion between God and fallen Man, the Lord Jesus Christ who became a Mediator in the case, engaged in the Office of a Priest.*

1. Was he not in Scripture-Prophecies spoke of as such?
2. Is he not in Scripture-History written of as such? Yea,
3. Hath he not the Title of an Apostle, the highest Church-Officer under the New Testament; and of the High-Priest, to whom some Employments were peculiar under the Law?

Psal. 110.  
4, 5.  
Heb. 7. 1,  
5. & 4.  
12, 14. &  
3. 1.

That this Priest procureth (yea promoteth) Communion between God and Man, cannot well be questioned.

1. Is it not rightly said, That the Heart of Christ's Mediation lieth in his Priestly Office and the Exercise thereof?

*So solid  
Strong.*

For,

For, 2. Doth he not as a Priest deal with God for Man, that he may as a Heb. 5. 1. Prophet and King deal with Man from God?

That this may be more evidenced, we will look at the Resemblance that lies between Christ and the High-Priest, that was Aaronical, and glance at the higher Priesthood of *Melchizedec*, of whose Order he was, by whom he was much typified. Heb. 5. 6. 5. 1. 7. 26.

As to the former: Was he not, (1.) Taken from among Men? (2.) Unblemished? (3.) Called to his Office? (4.) Anointed? (5.) Richly arrayed? (6.) Bearing the Names of the People on his Breast? (7.) Entering into the Holy of Holies? Surely he who hath all these Qualifications, is qualified to deal betwixt his Father and his Children? 1. 9. 9. 12.

As to the latter; The Comparison is carried further than I design. Who hint, (1.) That *Melchizedec's* Priesthood did not pass from one to another: And is not that of Christ unchangeable? (2.) *Melchizedec* gave *Abraham* his Blessing; and doth not Christ bless *Abraham's* Children so as none else can do? Vid. Outramum de Sacrificiis.

And now I infer, 1. That they are forsakers of their own Mercy, in being Slighters of the Heavenly Trade, who make not good use of Christ's Priestly

Office ; into which Count ( alas ! ) great numbers fall. Is not this their case ?

1. Who are for continuing in a course of Sin. If Persons regard Iniquity in their Hearts, will God the Son present, or his Father accept their Prayers ?

2. Who live in the wilful and ordinary neglect of known Duties. Were not they to bring their Sacrifices to the Priests, that would have them presented to God ?

3. Who rely on any other Mediation ; as if any one, save this High Priest, could avail, as to satisfying Divine Justice, and meriting Divine Favour.

4. Who refuse Christ's other Offices. Will he save those who will not be taught and ruled by him ?

O that Persons considered, that if they slight Christ's Love, they shall ( to their Sorrow ) fall under his Power ! and what will be the end of those that abuse the Priesthood of Christ, to the encouraging of their Sin ?

*See Rev. Flavel's Vind. vind. p. 183.* *Infer.* 2. It is our great Concern to meditate on the Greatness of our great High Priest. What were the highest Priests under the Law to him ?

1. Is not he God-Man ? 2. Had he any Moral Blemish at all ? 3. Was not his Call to Office extraordinary ? 4. Was not his Anointing by the Holy Ghost ? 5. Is he not clothed with Glory ? 6. Are not



not his People in his Heart? 7. Is he not entered the Heaven of Heavens?

I add, 1. He is but one, and he is for ever. Heb. 7. 9. Chapters.

2. He made his own Blood and Soul an Offering.

*Inf.* 3. They may hear the most High, saying to them, *Comfort ye, comfort ye,* Isa. 40. 1. who have received (and do give) themselves to this great High-Priest.

1. Tho they meet with many, and those sore Sufferings.

2. Tho they complain of the Remains (and Rebellings) of Sin. Upon their employing this High-Priest, they shall by sweet Experience find;

(1.) That as he hath not \* put off \* \* See Mr. Durant. 1 Joh. 2. 1. his Priestly Garments, he is pleading on their behalf.

(2.) That his pleading being grounded on his dying, it is (and will be) prevalent: Him the Father heareth, and accepteth always. Joh. 11. 42

The 22d Position. *That there might be Commerce and Communion between God and fallen Man, he who assumed Man's Nature, was in that Nature sacrificed on Man's behalf.*

1. That Christ, our Passover, being to us in truth what the Passover was in Type, was sacrificed for us, is written as with a Sun-beam. 1 Cor. 5. 8.

2. That

Heb. 10.  
19, 20.

2. That the new and living way to the Holy of Holies (or Heaven) whereof the holiest place in the Temple was a Figure, was open'd and consecrated by the Blood of Jesus, who was made a Sacrifice; he that runs may read.

Dr. Nicholson on the Catech. p. 42.

I am aware, that a late learned Writer made account that Christ, as exercising his Priestly Office, put forth four Acts, to wit, Offering, Praying, Atoning, and Blessing. Poor I, who am much in the Road, reduce his Acts, as a Priest,

See the excellent Reynolds on Psal. 110. p. 424, &c.

to two Heads: Intercession, whereof (if God will) e're long: And Oblation, concerning which I shall offer some Hints here.

Eph. 5. 2.

In the Creed, called the Apostles, we all profess that Christ died; and it is a great Point and part of our Belief, that he died as a Sacrifice. Was there not in Christ's Death all that was essential to a Sacrifice?

1. Was he not (as were the Sacrifices) set forth by Divine Order?

Vid. Owenum & Outramum de Sacrificiis.

2. Was he not (as they were) offered to his Father?

3. Was not his Soul, together with his Body, made an Offering?

And Rev. Hurst.

4. Was not he (as they were) slain, and (so far) destroyed?

Rom. 3. 25.

5. As in the offering of Sacrifices, there was something peculiar to a Priest:

Heb. 10. 14

Was there not this Specialty in this great Sacri-



Sacrifice? This great High-Priest did offer himself as Man, and through his being God, the Sacrifice of his Manhood was rendred of infinite Value.

Isa. 53. 10.  
*See the Funeral of the Mass.*

I infer, 1. That all that are for trading into Heaven, and with the God of Heaven, should muse on, that they may make use of Christ as a Sacrifice. Sacrifices, as mentioned in the Old Testament, are distinguished as followeth.

1. There were those stiled Patriarchal; such as were used from the time of Adam to that of Moses.

*So worthy Mr. Waterhouse.*

2. Judaical ones; such as God, by Moses, did appoint, and the People of Israel observed.

Gen. 4. 4.  
Levit. 1.

3. Evangelical ones; into which Count fall Exercises of Piety and Charity.

1 Pet. 2. 5;  
Heb. 13. 16

The Sacrifices of the two former sorts were Types of Christ, and those of the third sort are tendred through Christ the great Expiatory, Propitiatory and Atoning Sacrifice. That Christ's Sacrifice was such, is argued;

1. Doth not his being called a Propitiation, which implieth Satisfaction, and includeth Atonement, denote this?

Rom. 3. 25  
*See acute Trueman on this.*

2. Is it not expressely said, that he putteth and purgeth away Sins by the Sacrifice of himself?

Heb. 1. 3.

3. Was he not made Sin (that is, a Sin-Offering) for the removal of the Guilt of Sin from those that are his?

2 Cor. 5. 20, 21.

4. Did

See the e-  
minent Dr.  
Stillingfl.  
against  
Crellius.

4. Did not the great Sacrifices that were Types of him, particularly the slain Goat, signify this?

(1.) Were they not used with respect to Sin?

Levir. 1.4.

(2.) Were they not substituted on behalf of Sinners?

So Rev.  
Maynard.

When they who brought them laid their Hands on their Heads, did they not thereby confess their Desert of Death, and declare the Translation of the Punishment?

*Inf.* 2. It is our great Concern (as great as that of our precious Souls) to make good use of his Sacrifice.

And so, 1. To grieve for and under the Burden and Body of Sin, which cannot be taken away save by it.

2. To own that they might most justly have been made Sacrifices to Divine Wrath and Justice.

3. To apply this great Sacrifice, to and for the great Ends for which it was offered.

Gal. 2. 20.

4. To give up their Lusts to be sacrificed through Virtue thence derived.

God forbid that any should use (and so abuse) this Sacrifice as a Shelter for their other Sins, or for their Slothfulness in the Business of Religion: Would any Sacrifice of old exempt some Offenders from Death? Were the Cities of Refuge provided for wilful Murderers?

Exod. 21.

14.

Last

**Last Inference.** They who are hearty and diligent in driving the spiritual Trade (notwithstanding their short Fallings) should be of good cheer. When the Formality and Self-Righteousness of others will not, this great Sa-  
Rom.8.33,  
crifice will set them to rights in the Eye 34.  
of God's Law and Justice.

**The 23d Position.** *The Commerce and Communion between God and Man, is no little furthered by the Intercession of Christ, who is God-man.*

One of our late great Men hath well said, That the Intercession of Christ is *Renowned* a great Article of the Christian Faith; *Baxter.* whose Words do also imply, that Christian Practice (or the spiritual Trade) is thereby promoted.

1. Do we not owe thereunto the Application that is made of Pardon, Power *Joh.14.16.* and Peace to us; yea and the Effusion of the Spirit on us?

2. Would any of our Prayers (or other Services) ascend before the Throne *Rev.8.3,4.* of God, were not Incense, or Intercession joined to them?

Concerning the Intercession of Christ, be it remarked:

1. The Act of Intercession (and accordingly the Greek word translated *Advocate*, or *Paraclete*) is applied both to *Joh.2.1.*  
*Joh.14.16.*  
the

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the second and third Person in the God-head, whereon the Glosses of the Godly-learned deserve weighing.

(1.) Intercession is ascribed to the Spirit, as an Adviser ; to Christ, as Mediator.

Dr. Arrowsmith  
in a Sermon.

(2.) The Spirit makes Intercession in us, Christ intercedeth for us.

Rom. 8. 26.

Heb. 7. 24.

See acute  
Hollingworth.

(3.) The holy Spirit helpeth our Infirmities, and directs us in drawing up our Requests on Earth ; the Lord Jesus preferreth them, and pleads our Cause in Heaven.

So that, as a learned Man notes, 'being an Advocate is attributed to the holy Spirit in a figurative Sense ; but to be our

Dr. Oustramus.

proper Advocate interceding with the Father on our behalf, is peculiar to Christ.

Again ; The Advocateship and Intercession of Christ is founded on his having been a Propitiation, or Satisfactory Sufferer.

1 Joh. 2. 1, 2.

One to whom I even now referred, writes of and for Christ's offering himself as a Sacrifice for our Sins in the Celestial Sanctuary, into which he is entred ; but, he withal owneth, that what he calleth an Oblation, doth not really differ from what we (with Scripture) call Intercession, or his presenting himself as one that was slain, and his Blood and Offering as meritorious before his Father.

I rejoyce, that the worthy Person expresseth his dislike of the Followers of

*Socinus,*

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*Socinus*, who yet exprefs their Minds in some of his words : He holdeth ( what they deny ) that the Lord Jesus fuffer'd in our ftead, and doth commend and render acceptable, as our Persons, fo our Performances. Nostro lo-  
co.

There is a Scripture which the Soci-nians pervert, to wit that that faith, *If* Heb. 8. 4.  
*Chrift was on Earth, he fhould not be a Priest* ;  
arguing from hence againft the Current  
of other Scriptures, that in his Death he  
offer'd not a Satisfactory Sacrifice.

1. May not the words *on the Earth*,  
be conftrued thus, *of an Earthly Quality* Vid. Ar-  
noldum &  
Vindic. E-  
*and Condition* ?

2. Did being on Earth incapacitate  
for the Legal Priesthood ? vang.

3. Is not this the Intendment of the  
Holy Ghof, that if Chrift had been  
only fuch a Temporal Priest as the Jewish  
ones were, and had not fhed fuch pre-  
cious Blood, as that he could (and did)  
take the Virtue and Merit of it into  
Heaven, and there prefent it, he had not  
been fo compleat a Priest as he is ?

I infer, 1. That their Cafe is deplora-  
ble who fet light by Chrift's Interceffi-  
on, and confequently neglect fpiritual  
Traffick. And,

(1.) Can they plead, Not guilty, who  
either do not ufe folemn Prayer in their Rev. 8. 3, 4.  
Houfes and Clofets, or do not ufe it in a  
fpiritual way ? Is it not with ( and not  
with-

without) the Prayers of Saints that Incense ascendeth?

(2.) Is it not Guilt on them who are the Men and Women of the World, of a Worldly Complexion and Disposition?

Joh. 17. 9. Doth Christ pray for such as for those that are given him? Can they with Comfort look to Heaven, or for special Communications of Grace from Heaven, by whom Christ's Intercession is so undervalued?

*Inf.* 2. They who groaning under the Burden and Body of Sin, and breathing after sanctifying Grace, trade into Heaven, are furnished with Matter and Ground of Encouragement.

1. Doth not their Advocate thoroughly understand their Case, Condition and Concerns?

Heb. 2. 17. 2. Is he not most compassionate and tender of them?

& 4. 15. 3. Is he not with the Father? always ready to present and plead their Cause in Heaven?

4. Hath he not that Interest in his Father which will render his pleading as effectual as continual?

Joh. 11. 42. 5. Is he not an Advocate for every one that is penitent, as if he had but one to plead for?

Luk. 22. 32. O that they who are thus privileged did better understand and improve this Privilege!

The



The 24<sup>th</sup> Position. *Through the Exercise of Christ's Prophetick Office, Commerce and Communion between God and Man is much furthered.*

1. Doth not Christ as a Prophet show, that as such Communion may be held, so the true and ready way of holding it?

2. Doth not Christ as a Prophet teach Ephes. 2. 8. People, and lead them into, and in that Illumina- way? Are we not in and by the holy ti Benefi- Scriptures, and choice Catechisms groun- cio & Do- ded thereon, acquainted with his Teach- ctri-Christi- ing?

That it is, 1. Outward, to the Ear Joh. 5. 39? and Eye, revealed to Persons. 2. In- ward, to the Heart, by the holy Spirit, Eph. 1. 17. who revealeth Christ in Persons, leading them into Truth, shewing its Glory and Joh. 16. 13. Tendency. On these Particulars, particular Hints may follow.

Here I infer, 1. That all those who are for trading with (and into) Heaven, are nearly concern'd well to study (and much to improve) the Prophetick Office of Jesus Christ.

That they who need Help in this no- ble Study may not want it, be it consi- See Wil- son's Disti- dered, the word *Prophet* is not always onary. taken in one sense.

1. Are not Heathen Poets spoken of Tit. 1. 12, as Prophets?

Q

2. Is

1 Sam. 10. 2. Is not Prophefying by Christians  
5. *compar'd* construed concerning Singing?

with 19. 20. 3. Hath not a \* learned Writer writ-  
Hoornbeck ten, that the proper Notion of a Prophet  
de Indep. is not a Fore-feeer, or Fore-teller of such  
p. 285. future things as we call Contingencies;  
\* Dr. Stil- but having in an immediate way Divine  
lingfleet's Revelation?  
Orig. Sac.

4. Are there not directing as well as  
predicting Prophets?

Mat. 10. 41 5. Do not some hold, that the Pro-  
phets set before Evangelists, and next  
Eph. 4. 11. after Apostles, had a peculiar Gift for  
interpreting Scripture-Prophecies?

Clear it is, that both as to fore-telling,  
and as to instructing, Christ is a None-  
such.

Deut. 18. 1. If we regard his Person, Was any  
15. other Prophet the begotten Son of God?

Ma. 7. 14. 2. As to Revelations made and given  
by him, did he not excel?

*See Roo-* (1.) Did not he being in his Father's  
botham. Bosom, know his Secrets?

Heb. 1. 1, 2. (2.) Had not he a full Comprehension  
Joh. 1. 8. of all the Revelations that he had?

*See Dr.* (3.) Did not the Spirit of Prophecy  
ARROW- so rest on him, that he was always ready  
smith *on it.* to receive Revelations?  
*Dr. Owen*  
*on Heb. p.*

17, 18.

Again; As to his teaching others,  
what Prophet came near him?

1. Are they able to teach further than  
he enableth them?

2. When



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2. When they are teaching, is it not *Isa. 48. 17.*  
he that teacheth to profit?

3. Whereas they own their Weak-  
ness, he teacheth with all Power. *Rev. 3. 7.*

4. Are the best Teachers any more  
than his Ushers?

5. When they teach a little in much  
time, he teacheth much in a moment.

For, 6. Their Teachings take place  
according to the Hearers Light; he gives *Joh. 1. 9.*  
(and is) Light.

And now I hint, *1st.* That this Office  
and Employ of Christ should be im-  
proved. Him should all that call them- *Acts 3. 22.*  
selves his, hear in the best manner.

(1.) Humbly, bewailing their being *Heb. 5. 11,*  
hard Learners, and having learn'd so little. *12. & 4. 2.*

(2.) Hungringly, that they may hear his  
Voice, and not only that of his Ministers.

(3.) Believingly, acting Faith on his  
Merit, that his Spirit may teach them.

(4.) Honestly, resolving (through  
Grace) to be as Hearers, so withal Lo-  
vers, Learners, and Livers in and after  
hearing.

(5.) Reverentially, bearing in Mind,  
that he who is their Prophet, is the *Psal. 45. 11*  
Prince of Princes.

*Infer.* 2. We are to keep a due (and  
so great) distance from the Tents of  
*Socinus* and his Followers.

1. Do not they deny that inward *See Pol-*  
Illumination or Teaching of Christ, *hill's Answ.*  
which *P. 573.*

which hath the Preheminence?

*Vid. Arnoldum,* 2. Do not they affirm, that he was  
*p. 344.* taken up from Earth to Heaven, that he  
 might there learn the Mind of God?

*1 Cor. 2.* 3. Do they not confine his Teaching  
*12.* to New-Testament-Times? Whereas

*See Dr. Owen's Vindic.* we with (and from) holy Writ, are  
*p. 376, &c.* taught, that tho his Human Nature re-  
*1 Pet. 1. 11* ceived Light, he who assumed it, is (as  
 is his Father) Light it self; and the  
 Prophets as well as the Apostles had their  
 Light from him.

*Inf. 3.* They are to be pitied (O  
 that they did pity themselves!) who  
 have it not in design to honour and learn  
 of Christ as the Prophet. Doth he not  
*Acts 3. 21.* stand at their Doors, and that knocking,  
*Rev. 3. 20.* whilst some shut the outward Door of  
 the Ear on him, not affording him an  
 hearing, and others will afford him no  
 more? Doth not their wilful Impeniten-  
 cy in inward (if not open) Sins, keep the  
 inner Door of the Heart shut on him?  
 How will they answer this at the great  
 Day?

The last *Inference.* Humble Christians  
 who complain of their less Skill in the  
 Heavenly Trade, should take Comfort.  
*Isa, 48. 17.* Hath not the best of Teachers under-  
 taken to be their Teacher? Should they  
 not wait that he would be so?

**The 25th Position.** *The holy Scriptures given out by the Church's great Prophet, do much promote the Converse and Communion between God and Man.*

1. Are not the Scriptures the written Oracles of God, as distinguished from the Oracle which is stiled vocal? Were the Heathen Oracles fit to be named the same day with these Divine Ones?

(1.) Are not these Oracles declarative as of Man's Duty, so of God's Love? May not they who consult with them (and with God in them) clearly find the former set before them in the Law, and the latter displayed in and by the Gospel?

(2.) Are not these Oracles predictive of Man's Destiny, as well as directive as to his Duty? May not Persons who lay the Scriptures and their Hearts (or State) together, have a Prospect how it shall be and go with them for ever?

Again; Are not the Scriptures the choice Privilege of Persons? Among the Advantages of the Jews of old, is not this counted the chief?

1. Are not the Scriptures a Light both to their Eyes and Feet?

2. Are they not of an enlivening (as well as enlightening) Nature?

Rom. 15. 4.  
Scriptu-  
re tuze de-  
licie meae,  
said an An-  
tient.

3. Are they not as Cordials for chear-  
ing, as well as Food for nourishing?

I infer, 1. That it is incumbent on all  
Christians, to be well settled and satisf-  
fied, that the Scriptures are from the In-  
spiration of God, and so of the highest  
Authority. Can they who call this in  
question (tho they call themselves Deists)  
through them converse with God?

See inge-  
nious My.  
Lee.

Many have excellently, and one lately  
enlarged on this Subject.

Poor I hint: The Scriptures carry  
Divine Characters and Impressions fa-  
vouring sweetly and strongly of the holy  
Spirit. Is not his Testimony to the Go-  
spel, which (as to us) is the Marrow of  
the Scripture? (1.) Antecedent, by  
Prophecy. (2.) Concomitant, by Mi-  
racles. (3.) Subsequent, by Success. May  
I not add, There is a Witness stiled  
Constitutive? Doth not this Light shew  
and discover it self,

See Re-  
nowned  
Baxter  
passim.

See & aliz  
manifestat.

1. In its sublime Doctrines, only re-  
vealed in (and by) them?

Vid. Ta&t.  
Sac.

2. In its Majestick Style? Doth not  
Power accompany Plainness?

1 Tim. 3.  
16.  
Heb. 4. 12.

3. In its pure Scope and Drift, which  
is to abase Man, and to exalt God in  
Christ?

4. In its exact Harmony, there being  
a real Agreement where there is a seem-  
ing Difference?

Would

Would bad Men or Angels have discovered things so holy? Could good Men or Angels have discovered things so high as abound therein?

*Inf. 2.* It is greatly to be wished that they who by the Testimony of the Church were induced to think well of the Scriptures, and by Arguments fetch'd out of it are convinc'd, that it is from Heaven, did wait for that Witness of the Spirit which is stiled effective. O that the Eyes of our Understandings were cleared to see together with the Truth the Glory of Scriptures! O that our Wills were perswaded to be ruled and governed by them! What is a meer notional or traditional to a pure spiritual and effectual Knowledge of them?

Effecti-  
vum,

Dr. Arrow-  
smith.

*Inf. 3.* They who cry so loud, To Rome, To Rome, give us cause to cry against their Way and Tenets. Do they not reflect foully on Christ's Prophetick Office, and that as exercised in giving out the holy Scriptures?

Do they not charge them, 1. With Obscurity and Darkness? as if God had wrote and sent a Letter from Heaven to Earth, which the Saints on Earth cannot read and understand without the Pope's Spectacles.

See even  
the Repre-  
senter him-  
self.

2. With Imperfection and Defectiveness? as if they were not a Rule, but needed the Eek of their Traditions in

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order to acquainting Persons with Necessaries to Salvation.

*Inf.* 4. They are in a very ill case who cannot trade into Heaven, through the small Esteem they have, and the little or no use they make of the holy Scriptures. Some do scarce read, others do not search them. How few (comparatively) are conducted by them to leave every Sin, to follow the Lord in all Services, and in close of all to exalt Christ?

Joh. 12. 48 Will they not be judged at the last day by the Words which they slight in this?

*Last Inference.* Comfort falls to their share, who in order to the driving of the Heavenly Trade, make the Scriptures (or Counsels of God) their Counsellors\*, or the Men of their Counsels.

Psal. 119. 24. \* Dr. Hammond. 1. Have they not an Unction from the

Joh. 2. Holy One which shall abide?

20, 27.

2. Shall they not have Comfort when

Rom. 15. 4. it will be most comfortable?

*The 26th Position. The Commerce and Communion between God and Man, is much furthered through the inward Teachings of God's Spirit, whom Christ as a Prophet employeth.*

1. Doth not God evidence his Kindness to Men, in that through Christ he communicateth to them the Spirit of Reve-



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Revelation? Doth not the Apostle beg this as a choice Boon for the *Ephesians*? Eph. 1. 17.

2. Are not Men by the Spirit, as a Revealer and Teacher, fitted to exercise & 5. 8, 9. Graces on the Lord, and to derive Grace from him?

That Christ teacheth Christians by his Spirit is evident. Is not this the Interpretation of that Phrase, their having an Unction (or Anointing) from the holy One? Is not the holy Spirit compared to Oil? Doth not the word *Christians* point at Anointed Ones?

I grant, the Oil of Christ's Grace and Spirit hath a softning and cheering Virtue: But as Oil was used for Light in the Sanctuary of old, the Unction which the Apostle treats of is by him expounded concerning teaching.

1. When Ministers are endeavouring to open the Scriptures, is it not the Spirit that opens their Understandings, to conceive aright the Mind and Meaning of God in them?

2. When Ministers have studied to preach profitably, is it not the Spirit that teacheth Persons to profit?

The first Use is for Caution. Take we heed, lest we take in (or touch with) those who under pretence of crying up the teaching of the Spirit, cry down learning by the Word, or through the qualified and called Ministers thereof.

1. Is

Joh. 16. 13. 1. Is not the Spirit of Christ the  
 Dan. 10. 21 Spirit of Truth? and doth he not lead  
 into, and according to the Scripture of  
 Truth?

2. Are not those two Orders issued  
 1 Thess. 5. out together, Quench not the Spirit,  
 19, 20. Despise not Prophecyings? Doth being  
 taught of God exclude his teaching by  
 Men? And if the Sanctified have learn'd  
 that first Principle about knowing the  
 Lord, doth it follow that they need not  
 that any Man should (under him) fur-  
 ther teach them?

The second Use is for Information.

The first Branch is, There is a great  
 Difference between spiritual Persons and  
 others. Are not the former the excel-  
 lent of the Earth, and among his anoin-  
 ted ones, and so prepared for driving a  
 spiritual Trade with him? Are others  
 so?

The second Branch is; It is the Duty  
 of us all to enquire, whether Drops of  
 the holy Oil, or Measures of the teach-  
 ing Spirit are fallen on us.

Prov. 20. Surely, 1. The holy Spirit rendreth  
 13. his Hearers and Scholars attentive: Have  
 not they hearing Ears?

Mat. 13. 13 2. He maketh such as learn of him,  
 Job 42. 5, meek and humble. Are they puffed up  
 6. as others?

The third Use is for Reproof. 1. This  
 falls fully on those who make the Teach-  
 ings

ings of the Spirit matter of Scorn and <sup>2 Pet. 3.3.</sup> Drollery, and brand those as Fanaticks and Franticks that wait for them.

2. They also fall under the Lash, who <sup>Jam. 1. 21.</sup> being Hearers are only so. They hear <sup>Rev. 2. 7.</sup> the Voice of the Servants of God; but to hear what the Spirit saith by them, they are not solicitous.

May it be well weighed, 1. The holy Spirit is the Comforter, and can they <sup>Joh. 16.7.</sup> who slight him expect Comfort from him, or receive it from a lower Hand?

2. The Spirit is the Spirit of Glory. Shall they have Glory from him here- <sup>1 Pet. 4.14.</sup> after, who do willingly want him here? <sup>Isa. 63.8,9.</sup> Will he not be to Despisers and Vexers a fore Enemy?

The fourth Use is of Exhortation.

The first Branch bendeth towards those that are willingly Strangers to the holy Spirit, and his Teachings. Go they directly (and in a Scripture-Path) to Christ for Supply?

1. Feeling, that naturally they want spiritual Sight.

2. Grieving, that they have so long <sup>Eph. 3.8.</sup> rested in this State. <sup>Job 36.12.</sup>

3. Fearing, lest they should be taken <sup>Mat. 8.12.</sup> out of the World with their Eyes shut, and so pass from inner into outer and utter Darkness.

4. Waiting, that in the Use of Means on Christ's Account the Spirit may be conferr'd on them. The

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The second Branch beareth what is  
 1 Jo. 2. 27. cordial, and calleth on God's Anointed  
 Ones to take it.

1. Shall not they be taught the most  
 needful and useful Points?

2. Will they not find the Spirit's  
 Isa. 32. 3. Teachings attended with Clearness, and  
 that they are of a growing nature?

*The 27th Position. The Kingly Office  
 of Jesus Christ doth much contribute  
 to the Converse and Communion that  
 is between God and Man.*

Cant. 1. 4. 1. Do not Christians in (and by) their  
 Services own this King?

Psal. 45. 2. Doth not this King on his Servants  
 R. 11, 14. confer choice Favours?

3. Are not they maintain'd and de-  
*See spiritual* fended in the Enjoyment of Privileges,  
*Troughton* and Exercise of Services, by his Royal  
*thereon.* Power? Are not their Enemies (especi-  
 Psal. 110. ally spiritual) by that Power subdued?  
 3, 4, 5.

I infer, 1. That the Opposition that  
 is made to Christ's Kingly Office, is to be  
 made matter of mourning. Are not the  
 Psal. 2. 1, Opposers thereof opposite to themselves,  
 2, 3. and to the spiritual Trade which they  
 should with others drive? O that some  
 Words of truly worthy Persons had the  
 Weight due to them!

Dr. Holmes: One said, "Very few (if any) Mi-  
 nisters dare preach up the Extent of  
 " this

" this Office, so little can many brook  
" this Doctrine.

Another in a small Piece of no small  
Worth, having made Enquiry (in Times *Mr. Beadle.*  
better than in some late Reigns) what  
was the great and crying Sin of *England*,  
did at last pitch on the great Enmity to *Nolumus*  
Christ's Kingdom, and Government of *hunc reg-*  
his Church; and the prevailing Cry, *nare.*  
*We will not have this Man to reign over us,* Luke 19.  
as that Crime. 27.

Be it (as it is) known, 1. That they  
who refuse Christ's inward Government  
in and over their own Souls, are not  
likely to be rightly zealous for that  
Church-Government that can lay Claim  
to Divine Institution.

2. They who will not submit to  
Christ's Golden Scepter, must expect to  
feel the Weight of his Iron Rod. Will  
he not break those that will not bend?

*Inf.* 2. The Children of *Zion*, who *Psal. 149.*  
are for spiritual traffiquing, should much *2.*  
rejoice in Christ as their King. Is there  
not a Cause, the greatest Cause? Is any  
other King comparable to him?

1. Doth he not choose his Subjects, *Joh. 15. 19*  
and cause them to choose him? *1 Jo. 4. 19.*

2. Doth he not give them as Laws, so *Psal. 110. 3*  
Hearts to obey them? Can any other  
King write Laws in the inner Parts?

3. Doth he not as forbid the Acts, so *See Roo-*  
by degrees take away the Jews Pretences? *botham on*  
*1 Pet. 2. 7.*

4. Doth



Pfal. 89. 4. Doth he not as correct their Dis-  
29, 30, 31. loyalties, so bless that Correction?

5. Doth he not as call them to, so  
qualify them for the holy War?

Rom. 14. 6. Will he not as preserve spiritual  
17. Power, so create spiritual Peace in them?

7. Will he not so reward as (at last)  
to crown them, and that with Glory?

I will ask some farther Questions a-  
bout Christ's Kingdom.

Luke 17. 1. Is not his Kingdom spiritual, and  
21. within Men, in their Consciences?

Pfal. 2. 8. 2. Is it not extensive and universal?

Rev. 19. and his Dominion over all. (1.) All

16. Persons, (even Kings.) (2.) All Nations.  
(3.) All Ages. (4.) All Creatures? Is

Eph. 1. 20, not he who is Head of the Church, Head  
21. over all things for the Church's good?

Isa. 9. 7. 3. Is not his Kingdom everlasting?  
can there be any end of it?

I add, What can be eminent in a  
King, that is not eminently in Christ?  
(1.) What Extraction or Pedigree?  
(2.) What Anointing? (3.) What Qua-  
lities in the best of Earthly Kings are to  
be compared to those of his?

For Wisdom, for Courage, for Righ-  
teousness, for Mercy, for Conduct and  
Management, who cometh near him?

*Inf.* 3. All that do rejoice in Christ as  
their King, should have their Joy duly  
qualified.



## The Second Part.

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May it be, 1. Reverential, and mixt with holy Fear. Are not the highest Subjects infinitely below this Sovereign? Psal. 2. 11.

2. Spiritual; reaching, yea rising in (and from) their Spirits, and savouring sweetly of God's Spirit. Gal. 5. 22.

3. Strengthening, and enabling their Souls to run after him. Neh. 8. 10.

4. Raising, so that their Souls mount up towards that State that is stiled Joy. Mat. 25. 4.

The last *Inference*. Christ's Subjects that are spiritual Traders, should pray (as they are taught) that his Kingdom may come. Mat. 6. 9. 10.

1. That the Word or Scepter thereof may be lifted up.

2. That the Body of *Israel*, with the Fulness of the Gentiles, may bow to him. Psal. 110. 2. & 14. ult.

3. That his Spirit in (and with) his Word may ride on conquering and to conquer. Revel. 6. 2.

4. That Magistrates who rule by, may rule for Christ.

5. That in order to the flourishing of Churches; (1.) Officers may be established. (2.) Order maintain'd. And, (3.) Censures exercised. Col. 2. 5.

The 28th Position. *Through the Humiliation of Christ, spiritual Trading, or Communion between God and Man, is no little furthered.*

Did

Did not the Humiliation of Christ shew most evidently, That notwithstanding Man's Fall, both he the Son, and his Father, were willing to transact with him? In this among (in this above) other things, was the Love of the Father manifested; That he gave his only begotten Son, that we might live through his Death, and be exalted through his being humbled: And when he stooped lowest, did not his Love (to our sight) rise highest?

*Quo vilior pro nobis, eo charior nobis.*  
*Velatio Deitatis Revelatio Charitatis.*

2. Doth not the Humiliation of the Son of God greatly encourage the Sons and Daughters of Men to draw nigh to God? Do we not read under one of the best of Hands, that as by the Incarnation of Christ may be seen a way for removing Discouragements that arise from Man's distance from God, so from his satisfactory Passion, is a way made for taking away Man's Difference and Disagreement with God. Seeing Heaven hath come down to Earth, Men and Women on Earth may more boldly go up to Heaven.

*Dr. Man-son.*  
*Hebr. 10. 19, 20, 21.*

I infer, 1. That Christ's State of Humiliation is a Subject well worthy of the spiritual Traders Study. May the Touches given thereon have becoming Consideration!

1. Tho in the strictest sense, he that is God, and so most High, cannot intrin-

## The Second Part.

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trinsically be humbled; and Christ's *Vid. Ame-*  
 humbling himself is brought in as fol- *sii Med.*  
 lowing his being found in fashion as a *p. 81.*  
 Man; yet, as to us (and as to appearance) *& Baxteri*  
 God is said to humble himself: and when *Methodum,*  
 the Son of God took on him the form of *Part 3.*  
 a Servant, he made himself of no Re- *p. 11.*  
 putation, he verily nothing'd himself, *Phil. 2. 7, 8.*  
 and so was extrinsically and reputative- *ἐξένωσεν.*  
 ly low. *Plal. 113. 6*

2. The stooping of Christ after his  
 Incarnation is worth wondering at.

(1.) Had not he humbling Circum- *2 Cor. 8. 9.*  
 stances attending his Birth? Did not he  
 who was and is rich, become exceeding  
 poor?

As a Creature is a poor thing to the *See pro-*  
 Creator, and Man a Creature lower than *found Dr.*  
 the Angels, and Man fallen lower than *Bares his*  
 in his first Estate. *Harmony.*

1<sup>st</sup>. Was not the blessed Virgin-Mo- *Luk. 2. 24.*  
 ther (tho well descended) so poor, that *compared*  
 her Offering was two young Pigeons? *with Levit.*

2<sup>dly</sup>. Did not the most holy Babe first *12.*  
 breath in an out-House, belonging to an *ἐν μαγδα-*  
 Inn, and fall from the Womb into the *ρως.*  
 Manger? *Mar. 2. 13,*  
*22.*  
*Mark 6.*

3<sup>dly</sup>. Was not the Raiment he was  
 wrapp'd in so coarse, that by some the *See Dr.*  
 Greek Word is render'd Rags. *Lightfoot.*

Again, (2.) Was it not wonderful  
 that our dear Lord, who was early made  
 a Fugitive when and where he settled,

D

should

should go in the count of a Carpenter's Son? and (as some think) work in that Trade?

(3.) Can we stay on this side admiring, when we look on the Lord Jesus as made under the Law, his own Law, yea, the Ceremonial Law, that typified him, having Blood drawn in his Circumcision?

(4.) Was it not part of his Humiliation to be assaulted by the Tempter, and that with such horrid Temptations?

(5.) Was it not so also that he endured the Ignominy that attended the verbal and real Contradiction of Sinners against himself?

*See on this*  
*Dr. Stilling-* (6.) Was not his entering the Gates of  
*fleece on* Death (who gave his Enemies Life)  
*Heb. 12. 3, 4.* wonderful Humiliation?

1<sup>st</sup>. Was not his dying a prime completing Act of Obedience?

2<sup>dly</sup>. Was not his being made an Offering in his Soul a great Abasement?

3<sup>dly</sup>. Were not his penal Sufferings, as in all Parts, so from all Hands?

*Isa. 53. ult.* I add, 1. Was not his Burial (or being brought to the Grave) an Ingredient to his Humiliation?

2. Was not so also that he descended into Hell, in the mildest sense that most Divines take the words in?

*Vid. Vce-*  
*tium de*  
*descensu.* *Inf. 2.* In vain do they pretend to be spiritual Traders, who do not look for  
and

and long after Communion with Christ in his Humiliation, particularly in his Death.

Is not this their case, 1. Who are not Zech. 12.  
for steeping their Souls in Humiliation for 10.  
Sin, and that as against Christ? And theirs,

2. Who are not for dying to Sin daily, Gal. 2. 20.  
thoroughly and voluntarily? And are they  
so who live and lie in open Sins, or do not  
keep up a Watch against inward ones?

May such Persons consider, that if they  
thus live and die, Christ's Humiliation  
will aggravate their Condemnation:

The last *Inference*. All truly good  
Persons should learn the proper Lessons  
that Christ's Humiliation teacheth.

The first is; God the Father stood Rom. 8. 32.  
much on the Honour of his Government,  
and so of his Justice: To what Pains  
was Christ put?

2. A fair open way was made for  
Christ's Exaltation. Did not his drink- Psal. 110.  
ing of the Brook in the way lead to the ult.  
lifting up of his Head?

3. The Doctrine of the Cross, of  
Christ's enduring the Cross, and calling Gal. 5. 14.  
others to carry it after him, is not to be  
stumbled at.

4. A wide Door of Hope is set and  
stands open to and for humble Penitents. 2 Cor. 8. 9.  
Did not his drinking of the bitter Cup  
tend to sweeten it to them, and to pre- 1 Theff. 1.  
vent their drinking the Dregs of it? ult.



The 29th Position. *Christ's State of Exaltation maketh much for furthering Communion between God and fallen Man.*

1. Doth not God the Father, who hath received the Son, as in our Nature, into Heaven, look on that Nature, and on  
 Eph. 1. 6. our Persons through it, if we stand in a State of Union to him that took it on  
 In Capite. him, as pleasing to him? yea, doth he not consider us as in a sort exalted in (and  
 Eph. 2. 6. with) him our Head? And are not his Employs and Actings on our behalf peculiarly regarded by him?

2. When we are making Addresses to the most High, is it not our Duty, Interest and Way much to look unto Jesus, and that as exalted, and appearing in our Nature for us? Doth not this much encourage us, that he is gone to his Father and our Father, to his God and our God?

The Use follows, which is, 1. By way of Caution. Tho in managing the spiritual Trade, we are with (and by) our Faith to follow Christ into Heaven; yet are we much to lie at his Cross, and consider him as enduring it, and satisfying the Demands of his injured Father.  
 Heb. 12. 2, 3. Tho he as exalted, applieth the Benefit of  
 Rom. 4. ult. Redemption, he as abased, obtain'd and  
 pur-



purchased it. He is now eminently lovely, but did then eminently shew his Love.

And so I next infer, That all those who are for trading into Heaven, should get and keep distinct and clear Apprehensions of Christ as received into Heaven.

*Vid. Amec-  
sium & Al-  
stedium.*

Are not the Degrees of his Exaltation well worthy of our best Thoughts? Do they not exactly answer the Degrees that were in his Humiliation?

1. Did not he who died, after Death rise again? *2 Cor. 5. 15.*

2. Did not he who descended into the Earth, ascend into Heaven? *Ephes. 4. 9, 10.*

3. Doth not he who continued for some time in *Hades*, or the separate State, now sit and abide, where he ever will be, *Heb. 1. 2, 3.* at the Father's Right-hand?

Again; Is not Mystery written on, and to be read in the Ends of Christ's Exaltation?

And that first, 1. In reference to himself: Is not he rewarded after all his sore Services and Sufferings? Is not his Head lifted up that drunk of the Brook *Phil. 2. 9, 10.* in the way? Hath not his Cross proved the way to his Crown? And tho he was only capable of being exalted in his Manhood by way of Addition, yet may he that is God be said to be exalted by way of Manifestation. *Psal. 110. ult.*

2. With

2. With reference to us; Is he not full of Compassion when freed from Passion? Doth he not sympathize, tho he cannot suffer? Is he not entred Heaven with an Heart full of Love to Sinners on Earth? Doth not his transacting there make much for our Advantage that are here?

The next Inference is, They do not drive the spiritual Trade, who neither have nor desire to have Communion with Christ as exalted. Is not he as the Truth, and the Life, so the Way? the way to the Father in Duty, and the way from the Father in the Expression of Mercy? And here let me propound some Questions of Concernment.

1. Have they Communion with Christ as in Heaven, who have not in Desire and Design their Conversation in Heaven?

(1.) As to their Minds, musing on him, and the things above.

(2.) In their Affections, loving, hoping for, and longing after him and them.

(3.) In their whole Course studying the exactest Imitation of, and Conformity to him attainable.

2. Have they Communion with an exalted Saviour, who too frequently, and too too wilfully abase and debase themselves in the way of sinful Sins?

Whether

## The Second Part.

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Whether they be such as are (for distinction sake) stiled fleshly, and sensual, tending to gratify the sensitive Appetite, such as Drunkenness, Unclean-ness and Idleness. 1 Pet. 2.  
12.

Or they be such as carry the Title of Worldly, such as Covetousness, Oppression, and the like.

Or such as are said to carry the Face and Figure of the Devil, such as Pride, Wrath and Malice. Dr. Ar-  
rowsmith,  
stiled Sum-  
mimus.

May such Persons consider !

1. This exalted Saviour keeps his Heart open to the Penitent.

2. His Hand will fall and lie heavy on all that are found in wilful Impenitency.

**F I N I S.**

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# Trading Spiritualized.

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The Third Part.

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Or, some more

# POSITIONS,

On which

# Tradefmen

( And Others ) may

( O that they would ! ) meditate.

---

By *W. BAGSHAW*, Minister of  
the Gospel.

---

*L O N O N ;*

Printed for *Nevill Symonds*, Bookseller in  
*Sheffield*, in *York-shire* ; and Sold by *George*  
*Conyers*, at the *Ring* in *Little Britain*, in  
*London*. 1698.

January 1st 1861

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To my much Honoured Friend,  
Mr. Henry Gill.

Worthy Sir,

**T**Hough my Memory labour-  
eth under much Weakness,  
Can I ever forget the En-  
couragement which my Ministry met  
with (in Times sufficiently discour-  
aging) at the Beloved Oaks? where  
some of the Truths presented in the  
Printed Sheets, came to the Ears,  
yea, and (as I believe) to the Hearts  
of you, and your then precious  
Bosome-relation, who has for some  
Years layen in the Bosome of *Abra-  
ham*. I am assured, you will not  
despise the Day of Small Things;  
you will look with favour on his  
hand, whose age and infirmities have  
(of late) hindred your seeing his face.  
May you whose self-denyal is exem-  
plary (as is also your bounty) be  
blessed, and a great blessing! May  
your dear Children (Children of the  
Covenant) and all your Relations  
prosper! May the Church that is (and  
that meets) in your house have in it a  
special presence of God! So prayeth,  
Endeared Sir, much obliged

A 2 W. Bagshaw.

To the Reverend, Mr. Edward  
Prime, Mr. Robert Fern, and  
the other Worthy Ministers near  
Chesterfield, and Sheffield, that joyn  
Hearts and Hands for furthering  
the Lords Work,

Very Dear Brethren!

**M**INE Hand was at the Proposal  
for your Associating, and mine  
Heart is with you in all your Meetings for  
your strengthening of one anothers Hands  
in God. With what delight I have comen  
amongst you when younger, and fitter for  
Travel, he knoweth, who is All-knowing.  
I have no such vanity, as to expect (or de-  
sire) to be counted an Author, yet am no  
unwilling that when dead I may yet speak in  
such Papers as this is prefixed to. Pardon  
(I pray you) my mentioning you in this  
Address. If to your solid Judgment, my  
proceeding further appear unnecessary, and  
unprofitable, I beseech you, hint so much.  
The Good Lord who hath taken down many  
Lights that were in his Golden Candlesticks,  
continue you long as Burning and Shining  
Ones! and bless all Related to you. This  
is the Heart's desire, and Prayer, of

Choice Sirs!      One unworthy to call  
you Brethren,

W. Bagshaw

# Trading Spiritualized.

## The Third Part.

### The 30th Position.

**T**HE Holy Spirit of God hath a special Hand in ( and doth promote ) the spiritual Trade, Commerce, and Communion, that is betwixt God and Man.

1. May not this well be ( as it is ) written on, that to the carrying on of Mans Salvation ( and so of his Communion with God, as it is here begun ) the Ministrations of the Spirit, as well as the Mediation of the Son of God is requisite? Are not Christians washed, justified, and sanctified, as in the Name of Jesus Christ, so by the Spirit of our God? *See Dr. Clifford his Methodus. 1 Cor. 6. 11.*

2. When the Apostle prayeth that Persons may have the Communion of the Holy Ghost, doth not that hint, that as they have Communion with him, so also that by his Influence ( and

Efficacy) they are prepared for Heaven, and for having their Conversation in Heaven, whilst they are on Earth.

For the further proving of the Position,

I offer. If we look upwards, and unto God.

1. Is it not the Work of the Holy Spirit to reveal, as his Nature and Excellencies, so withal, the great Mystery of Godliness, and the way of exercising the Trade and Transaction that is held Eph. 1. 17. with him, as also the Laws, Priviledges and Advantages that any way concern it? Is he not stiled the Spirit of Revelation?

2. Is it not the Work of the Holy Spirit (as proceeding from God the Father and the Son) to instruct and elevate the Hearts of Persons, that they may not be intangled in such Employes, and Affections, as would hinder their Trafficking with Heaven? And also, that they may attend on the Lord, and the main Business, without (allowed) distraction?

1 Cor. 7.

And now, we will a little cast our Eyes down on Man, with regard to the Point in hand, and under consideration propounding the following *Quere's*.

1. As to that part of Trade, that goes under the Name of Exporting, or carrying and sending to Heaven: Can any

## The Third Part.

7

any Person do any Duty aright, so as to exert Graces therein, without the special Aids and Operations of the Holy Spirit? Are we not to pray in the Holy-Ghost? And are not the Fruits of Faith from him? Jude 20.  
Gal. 5. 22.

2. As to what is Imported, and fetch'd from Heaven, ( into which count falls increase of Grace, and Communication of Comfort : ) Is not his working necessary? Are any strengthen'd with might in the Inner Man, save by the Spirit? And doth not a late great Divine hold forth that Communion with him is much in Consolation? Eph. 3. 16.  
Dr. Owen of  
Communion.

From what hath been said, and proved, I will first lay down some *Inferences* of Truth.

The 1<sup>st</sup>. is, All the Persons in the All-blessed and undivided Trinity are engaged, having an Hand ( and Heart ) in Mans best Good, even his spiritual and eternal Welfare. Doth not the Holy Spirit proceed from the Father, and the Son, ( as to his Personality, so ) as to the great Office I am pointing at? Joh. 14.  
Idem. Who that reads this, should do it without Admiration?

The second *Inference*. All that call and would prove themselves Men, ( and Women ) of God should be exceeding loth to do what is called grieving ( and demean themselves with all tenderness Eph. 4. 30.

and due respect to) the Holy Spirit of God. Should they be chargeable with what would grieve him, if he was (as we are) capable of grief? Or causing him to carry strangely as we do towards those that grieve us? Can we have Fellowship (or as *England's* late great Divine would have it read, Communion) with the Father, and with his Son Jesus Christ, except we be inspired (and acted) by the Holy Spirit?

So Dr. Spurr-  
flow and Mr.  
Hickman.

Mr. Baxter.

1 John 3: 3.

1 Theff. 5.  
See on this  
Reverend  
Polwhele.  
Byss.

Acts 7. 51.

The third *Inference*. They shew, that they are not for driving a Trade into (and with) Heaven, whose course carrieth in it a wilful quenching of the Motions and resisting of the Ministry of God's Spirit. Alas ! is not the World (I add, Is not the Church considered at large, and as to those that cry aloud, *The Temple of the Lord, The Temple of the Lord,*) full of such Persons? Whilest some vainly pretend to the Spirit, and others vilely scoff at him, How many are there that sit at his Summons, strive against his Strivings, and will by no means be wrought (or brought) over to a Closure with the Person, relying on the Mediation and Submission to the Government of Christ?

The fourth *Inference*. The spiritual Trade shall not quite fall, or fail. How great soever their Numbers are who do neglect



neglect or decline it, Will the Eternal Spirit (whilest Time lasteth) leave off to spiritualize Thousands, yea Millions, and so hold this Trade up? Shall not the Pleasure of God the Father prosper in this Hand?

The fifth *Inference*. According to the drawing near or withdrawing off the Holy Spirit, the Trade into Heaven, ( and the Management thereof ) doth fude and flourish. Doth not the more full and plenteous pouring out of the Holy Spirit, since the Ascension of Christ as to his Humane Nature, Vicariam supply the want of his Bodily Presence? navare Is he not said to be in his stead? As this operam. Wind wakeneth, the Spices of Grace vid. Bux-horn.Hist.p. flow forth. Cant 4. ult.

Rules of Duty are to come next.

The first is general. All that will vouchsafe this poor Paper a reading should take themselves to task, and enjoyn their Consciences to give right Answers.

Have they ever yet experienced, what it is to have Communion with the Holy Spirit, and with the other Persons in the Godhead by and through him? Hath he in a convincing, humbling, quickening and mortifying Presence and Influence come in to them? Are not sundry rigid Separatists said not to Jude 19. have the Spirit?

The

## Trading Spiritualized.

The second Rule is. They who have not found should humbly (and earnestly) seek the Effusion of the Holy Spirit, should they not cry to the Holy Spirit, and to the Father, through the Son, for the Spirit? Should they not wait at the foot of the Promise made of him? If once God gives them hearts to ask, will he not answer them? Should not  
 Zech. 12. 10. Spiritual Traffick be esteemed?  
 Luke 11. 13.

The third Rule is. They who have the Holy Spirit should evidence it, by their being spiritual and heavenly Traders, and by their studying to excel therein: Should they not be alwayes  
 1 Cor. 15. 42. abounding in the Work of the Lord? Adding unto Faith Vertue, and to Vertue Knowledge, &c.? For being filled  
 Phil. 1. 11. with the Fruits of Righteousness, and fitted for the Crown of Righteousness, should their souls cry?

The fourth Rule. They whose hearts are by the holy Spirit set on driving the spiritual Trade, should take the Cordials which God offereth them. Was it not  
 Psal. 77. 2. the sweet *Psalmist's* Infirmary ( Did he not see, that it was so? ) to refuse to be comforted? Alas! many of the Excellent of the Earth labour under that weakness; they put the Word of Consolation away from them.

Shall not all that hold converse with God by his Spirit, find their Trading in  
 Grace

## The Third Part.

II

Grace issuing in the gain of Glory? Is 1 Pet. 4.  
he not the Spirit of Glory?

The 31<sup>st</sup>. Position. *Spiritual Commerce  
and Communion between Heaven and  
Earth (God and fallen Man) is  
much furthered by the Holy Spirit as  
a revealing Spirit.*

A Touch hath been on this; a little  
I will enlarge on it.

1. Is it not by the holy Spirit, that Eph. 1. 17.  
the All-blessed Three in one with whom *Vide Bodi-*  
Communion is held is manifested, and *um, ad lo um.*  
made known so as he is not to the world,  
or to any save those that are called out  
of it? Doth he not reveal outwardly, 2 Cor. 3. ult.  
and inwardly, unto (and in) them,  
especially in the Gospel-grace, the Di-  
vine Glory?

2. Is it not by the holy Spirit that  
the Lord Jesus in his Person, Offices,  
and Estates, through whose Mediation  
God comes to Man, and Man goes to  
God, is declared? Doth not the Spirit Joh. 16. 13,  
glorifie Christ, in taking what is his, 14.  
and shewing it unto those that are his? *See Dr. Owen*  
Is not the Gospel hid (as is He that is *on this.*  
held forth in it) to those lost ones into  
whose Hearts the Spirit shines not? 2 Cor. 4 3. 4.

Is it not the holy Spirit that so makes  
known the Duties in which, and Graces  
by which spiritual Communion is main-  
tained,

1 Cor. 12. tained, that Persons are duly exercised  
 2,3. Gal. 5. in the one, and do truly exercise the  
 16, 25. other? Can spiritual Duties be done,  
 or spiritual Dispositions be shewed, by  
 any save those whose Eyes the Holy  
 Spirit has anointed?

The first Use of this Position is for  
 Conviction of sin.

1. Doth it not fall on those, who  
 though they give the Word of God an  
 hearing (which (alas!) some will not  
 do,) are slights of and not waiters for  
 the holy Spirit, which is put into the  
 same Promise with it, whose Office it is  
 to lead Persons into the knowledge of  
 it, and of managing the spiritual Trade  
 by it: Do they duly value the Spirit of  
 Revelation?

1. Who are not for being clothed  
 Psa. 25. 9. with Humility? Do not such as lye low  
 Job 42. 5,6. lye fair for enlightings? And doth not  
 the Light of Life shew Persons matter  
 for Humiliation?

2. Do they value the revealing Spirit,  
 whose Carriage towards him is very  
 untoward, and cross, doing what in  
 them lyes to quench the Sparks that are  
 of his kindling.

See Mr. Pol- 1. By pouring on the foul Water of  
 wheel on sensuality, and Flesh pleasing.

1 Thes. 5. Or, 2. By heaping up the dust of  
 Worldliness, and Earthliness.

Or

Or however, 3. By withholding Fewel, and slighting Ordinances. O that these persons were in Mourning for their sin! and did set themselves under a clear and searching Ministry, and cryed, that the Spirit would open their Understandings? Can any expect he should be a glorifying who have not found him an enlightning Spirit? Shall <sup>2</sup> Thes. 1. not they who willingly want inner light <sup>8, 5.</sup> be cast into (and kept for ever in) outer darkness?

The second Use serves to quicken all enlightned persons to duty, yea, to divers duties, proper for and incumbent on them.

Particularly, 1. To Thankfulness, that when the things that concern the spiritual and eternal Peace are hid from <sup>Mat. 11. 25.</sup> the eyes of many, they are revealed to (and in) them? Who made them to <sup>1 Cor. 4. 7.</sup> differ? Or, what save Grace mov'd him to it?

1. Hath not their Knowledge clearness in it? Are not they of those who seeing so see, as to perceive, and dis- <sup>John 16. 13.</sup> cover the inside beauty and glory of <sup>See Arrow-smith's Armilla.</sup> Truths?

And so, 2. Hath not their sight sureness and satisfyingness in it? Do they not in some measure arrive at assurance <sup>Col. 2. 3.</sup> of Understanding having settlement in the Truth?

3. Is

Scientia gu-  
stus.

1 Pet. 2. 3.

3. Is not their Knowledge that of  
Tast and Experience ? Have they not  
Palats that are spiritualized ? Do they  
not know the sweetness of Grace ?

A 2<sup>d</sup>. Duty to which they are quick-  
ned is waiting for further and fuller  
Revelations.

1 Cor. 13.  
9, 10.

1. Have they any more than dawn-  
ings, if their light be compared with  
the day of Glory ?

2. Will not the beauty of their spi-  
ritual Trading increase together with  
their brightness ?

A 3<sup>d</sup>. Duty to which they are exci-  
ted, is walking as they should do, who  
would shew they have the Spirit of  
Revelation, being acquainted with those  
secrets that are peculiar to such.

See Dr. Chey-  
nell on Gen.  
18. 19.

Lam. 3. 29.

2<sup>d</sup> Oedv.

2 Cor. 7. 10.

Phil. 3. 8, 9.

1. Humbling secrets. May they  
know (to the best purpose) what it is  
to put their Mouths in the dust, to che-  
rish sorrow, that is after (or accord-  
ing to) God ! May this stream rise so  
high, as to carry them out of an un-  
warrantable confidence in self-righte-  
ousness ! in order thereunto, may they  
know.

Joh. 16. 9,  
&c.

Neh. 3. 12.

2. Convincing Secrets. May they  
see sin as by sun-light, which shews how  
moates abound in the air ! May they see  
that it is an evil thing ! May they see  
(what too few see) the evil that is in  
an heart of unbelief.

3. May



3. May strengthening secrets be revealed to (and in) them! May they know (from experience) what it is to be strengthened with strength in their souls, or inner man! May they run the way of God's Commandments, and not be weary! May they walk, and not faint!

And so, 4. May also comforting secrets be communicated to them! May the holy Spirit take them down into Christ's banquetting-house! May his banner over them be love! May they have (so as to feel) those strong Conso- lations that are able to hold up their heads, and hearts. in a dying hour!

May they (in seeing) see the great Things of the Gospel!

To wit, 1. That the Lord Jesus is *Immanuel*. God with us, God manifested in the flesh, or humane Nature. Do not heaven and earth Infinite and Finite meet in him.

2. That sincere Christians, though distinct persons from Christ, are in near union and relation to him: Are they not ingrafted into this Vine? and espoused to this Husband?

3. That in the Justification of a believing sinner, there is a royal exchange: Are not his sins imputed to Christ? Is not Christ's Righteousness (in order to

to their acquittance and acceptance) imputed to him?

May they withal (as to great Gospel Duties) well know!

*misprinted*  
Luke 9. 24.

1. What it is utterly to deny themselves, as self stands opposed to the Honour of God, the first Cause, the chief Good, the Highest Sovereign, and the last End: And as it lyes cross to the advantage of men, should any Christian say after *Cain*, *Am I my brother's keeper?*

Gal. 2. 20.

2. What it is to be crucified with Christ, and to have Communion with him in his death, deriving from him as slain, sin-slaying Vertue; so that the death of sins that were as *Dalilah's* may be real, and gradual, through the actings of Faith.

Job 23. 4.

*See Reverend  
Harrison on  
this.*

3. What it is to pray, and use Pleas in prayer, to beg in Christs name, leaning on his Merit, to fill the mouth with Arguments drawn from Power, Goodness, Promise, and Providence of God.

Heb. 1. 1.

*See renowned  
Baxter on  
this.*

4. What it is by Faith to render as present, things that are future; and evident, things that are not seen: So that Eternals are most look'd at, and lock'd at, as great reality.

Phil. 4. 11, 12

*See blessed  
Burroughes.*

5. What it is to know, both how to suffer want, and how to abound, how to be abased, and how to be exalted, how

how to bear an heavy load quietly, and how to carry a full Cup even.

O that more Persons had knowledge of this Stamp !

The last Use shall be for their cheering under Trouble, who are Spiritual Traders. Shall not their Gains and Incomings answer (yea exceed) all their pains and out-layings ?

1. Did not the sweet *Psalmist* experience what he expressed ? That in the performance of Gods Commands, there is great reward ? Did not a late great Divine well say, That God's Work carried Meat in its Mouth.

2. Hath eye seen, or ear heard, or can it enter into Mans heart to conceive, what vast sums of glory they shall have given into their hands hereafter ? O the blessedness of the Saints in Heaven !

The 32d. Position. *Spiritual Trading, or Communion between God and Man, dependeth no little on the Spirit as Regenerating, or the Spirit of Regeneration.*

I am willing to premise the following Particulars.

1. Though one that is among the first Three, conceiveth, that the Word signifying Regeneration doth as well  
B denote

Dr. Wallis.

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denote a Christians relation and state in Justification, as his principle in initial Sanctification; I shall (as usually I do) keep the Road, and have an eye and respect to the latter.

And so, 2. It is not doubted, but is by the best I am acquainted with concluded, that the Phrase of Regeneration is figurative, and hath an allusion to Mans natural Birth, and generation. As in this, there is natural Life given, so in it there is an infusion of Spiritual Life. With this new Nativity there is a new Nature, stiled Divine, conferred; the regenerate are new Creatures.

*Vid. Voetium Disp.*  
*p. 2:*

*2 Pet. 1. 4.*

*2 Cor. 5. 17.*

*aywdy.*

3. Being born again (or from above) is rightly father'd on the Holy Spirit, as proceeding from the Father and the Son, to produce it. The subject of it is an elect sinner; a sinner, else he needed it not; an elect one, else he obtains it not. They who are brought forth by the hand of God, were first conceived in his Heart: Is not Vocation called Election?

*Idem.*

*Mom. 8. 33.*

*Jam. 4. 8.*

*See Divine Vines on this*

4. Far be it from me to limit Divine Prerogative! God can (and doth) communicate the first grace to unregenerate ones; otherwise none would be regenerated. But, as the regenerate are in a capacity to hold converse with God, God who is most free, hath by promise bound himself to converse with them.

And

And now I fall on proving the present Position.

1. Doth not the change made by Regeneration fit for Spiritual Trading?

(1.) Is there not a renewing in (and of) the Spirit of the Mind? Doth not the Understanding behold the glory of God? and see the way to (and from) Heaven? particularly, that they who come to God do it by and through Him that is God.

Ad Deum.  
Per Deum.

(2.) Doth not the renewing Work reach the memory? Doth not that retain the truth delivered by the Lord, the Star that guides to him, and withal the sweetness, that in duty hath been received from the Lord, a proof, that the soul hath been with him.

Joh. 14. 26.  
Cant. 1. 4.

(3.) Hath not the Conscience the influence of this Work of the Holy Spirit? Doth it not thereby act as a Minister, preaching up Christ, and duties to be done to (and through) him; and preaching down sin, yea, running upon the occasions and appearances of it. Doth it not as a Witness (yea as many witnesses) testify against what ever would hinder Spiritual Converse, and as a Judge give its Verdict, for, and withal quicken to those services wherein it is held.

See acute  
Sheffield  
on this.

Mille testes.  
Acts 24. 16.

(4.) Hath not the Will of regenerate persons a new byass put on, and a new

M. Strong  
Liberal libe-  
rara.

bent put into it? Is it not (as a Worthy's phrase was) rightly poised? Doth it when set free, freely choose God in Christ, for its Treasure? counting it good to be and draw near to him? And doth it not refuse what might breed estrangement from him?

Col. 3. 3.  
See *roaring*  
Fenner on  
*this*.

(5) Are not all the Affections (both closing or liking and guarding and disliking) renewed by the Spirit's hand? Are they not in truth, (and in some degree) as wings, whereby the regenerate fly away from the tents of wickedness, and above the allurements of the world, soaring and mounting up towards Heaven, and heavenly Enjoyments.

Again. Will not the Lord readily manifest and communicate himself, and his choice favours, to those that are born of the Spirit, and so brought into the state and relation of his dear children? Joh. 14. 21. Shall not his upright servants find him the best of Masters? Shall not his sons and daughters be admitted into his special Presence? Shall not his Spouse be taken into his arm, yea heart, and bosom?

From this *Position*, I shall draw Two *Inferences* of Truth.

The former is. Persons in their meer impure Naturals (or state of unregeneracy) are objects of compassion: O that



## The Third Part.

21

that the bowels of the regenerate did more yearn over them! Is there not a cause, yea very great cause? Are they not in the world, without God in the world? without communion with him, <sup>Eph. 2. 12.</sup> in communion with whom happiness doth lye? Doth not the Scripture (which miscalls no one) call 'em Atheists? Are they not in a present incapacity to <sup>Joh. 3. 3, 5.</sup> enter the Kingdom of Heaven? If we take the word in the highest sense, could they desire to stay in it? Can the unholy be happy?

And so the latter *Inference* is. There are not a few that bear themselves high on their birth (I mean their natural birth) that have very small reason for it. Are they that are meerly born of blood, or as it is read of bloods, of <sup>Joh. 1. 12, 13</sup> the best blood, fit in their present state <sup>κρίματι</sup> to hold converse with God? Is it not the new second (or supernatural) birth that prepares for such a practice and privilege? How many in vain wish, they had never been born, who dye, and have not been born again? Have they any right to eat of the Tree of Life? <sup>Psal. 9. 17.</sup> Have not they their portion in the Lake that burns with fire and brimstone?

And now, I proceed, to Rules of duty.

One is. They who want the Regenerating work of the holy Spirit should by

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no means (or with no willingness) want breathings after it : O that many did  
 Psal. 51. 10. pray and cry, Create in us ( O Lord )  
 new hearts ! O that so many were not  
 insensible of their sad case ! O that they  
 posed themselves after this manner !  
 Have we the characters and signs of Re-  
 generation by and from the Spirit ?  
 Who,

1. Never yet bitterly bewailed our  
 first being in the flesh, which hath some  
 Rom. 7. 24. being in the spiritual.

Nor, 2. do yet go much with praises  
 to the Author of Regeneration ; nor  
 study to give the praises of the life to-  
 gether with those of the lip to him, or  
 1 Pet. 2. 9. to answer an High Birth in an holy  
 Walk.

Can they walk with God, that walk  
 not in the Spirit ? or they walk in him,  
 Gal. 5. 16, 25 that do not live in him ?

May they who cannot regenerate  
 themselves, and are not worthy that  
 God should regenerate them, wait on and  
 1 Pet. 1. 23. love the Ministry of the Word, where  
 it is plainly and practically preached,  
 that being the blessed seed, which the  
 regenerating Spirit doth usually use.

Employ they the Son of God, to pray  
 down the Spirit on them.

Plead they, 1. That they are true and  
 Luke 11. 13. great needers of him.

2. That

2. That the glory of supplying them will redound to him.

Another Rule respecteth those whose hearts the Spirit as a Regenerator hath wrought on. The high praises of God Psal. 149. 6. should flow from their hearts, and be in their mouths? Have persons these evidences of life?

1. Sensibleness of sin ( tho' counted Rom. 7. 14. small ) as contrary to it.

2. Breathing in prayers and desires Acts 9. 11. that are spiritual.

3. Catching at the breasts and desiring food and strength spiritual. 1 Pet. 2. 2.  
*ὁ ἀποδοῦναι*

Are not they the blessed of the Lord? Is not their dwelling on high? Is not God in Christ their dwelling-place? Is Psal. 90. 1. not that communion with him begun which shall by graces hand be perfected?

The 33d. Position. *Through the Holy Spirit as uniting Persons to Christ, the Spiritual Trade (or Communion between God and Man) is promoted.*

That it is one of the Offices of the holy Spirit to cause an union betwixt Christ and those who are made sincere Christians, is a great Truth, on which many years ago I more than touched.

1. Is not he that is joyned (truly 1 Cor. 6. 17. and closely glued) to the Lord in this κολληθήσεται

Davenantius  
& Polus *ad*  
*locum.*

sense One Spirit, or one spiritually one with him, through and by the Operation of the holy Spirit?

2. Do not Divines who write of the union of persons to Christ, and of the two hands thereof, write of the Spirit as being the principal band, the band on his part?

2 Cor. 4. 13.  
*See Norton's*  
Orthod. E-  
vang.  
Heb. 12. 2.

And, 3. Is not the holy Spirit the Spirit of Faith, the Author as well as the Finisher of that Faith, that is the other band?

That the Spirit considered under this notion furthereth Trading with and in-to Heaven, is evidently evident.

1. Is not Union to Christ the foundation of Communion with Christ? Have any Life spiritual that have not the Son? Have not all that have the Son such Life? Doth not receiving further grace from Christ flow from receiving Christ?

2. John 1. 3. And, 2. Is it not through Christ the Son, that persons have communion with the Father? Is it not on their being and abiding on him, that the way between Heaven and Earth is kept open?

1. Have any save those that are in Christ (by way of union) the dews of Heaven lying on their fleece? When the Lord blesseth persons with spiritual blessings in heavenly places (or things,) Is it not in Christ?

Eph 1. 3.  
*Gregory's.*

2. Can

2. Can any save those that have union *Xoels iqu.*  
to Christ perform duties in a due (that  
is spiritual and so acceptable) manner?  
Doth not Christ say to his peculiar dis-  
ciples, Without or separate from me ye  
can do nothing? (that is, nothing  
aright.) Doth not one called a Father *Augustine.*  
thus gloss thereon, He saith not no  
great thing, but nothing?

The 1<sup>st</sup> Inference is. They are sure-  
ly less worthy of the Christian Name *Dr. Parker.*  
(how elegant soever their Tongues or *Dr. Sh.*  
Pens were) who have spoken (or writ-  
ten) in a drolling way, as of persons  
having the Spirit, so of their being any  
way (save politically) united to Christ?  
Are they not well sent to School to an  
eminent Doctour? Can they be count- *Dr. Patrick.*  
ed Friends of (or well-wishers to)  
Spiritual Trading? May he that sur-  
vives well weigh, as well as view, what  
*England's* late great Divine wrote to *Mr. R. B.*  
him!

The 2<sup>d</sup>. *Inf.* That persons may hold  
Communion with the Lord, and Trade  
with (and into) Heaven, they should  
long to know (if they have not known)  
and that, experimentally, what it is  
for the Holy Spirit to perform this  
Office for and in them. Should they  
not be loth not to be as Members uni-  
ted to the All-blessed Head?

1. Be

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1. Be they willing he should take his own way and method to work and cause this Union? Is not he (as are the Father and the Son one in Essence with him) All-wise, yea, the only wise God? Will he not prepare the House he possesseth and furnisheth. he make use of his Word that is a sharp sword, yea, of that part of it the Law in order to the convincing persons of sin, and self-emptiness, and so of cutting them off from the old ill Stock, *Adam*, as corrupted, should not they be compliant?

2. Be they afraid, lest they should mistake in taking up with a shew and pretence (how specious soever) of this Union without the reality of it? God will not be mocked: Should not Men be unwilling to be deceived in a matter of so great moment? What are notions of Christ? What are common (though to others useful) gifts from Christ, compared with union to him? I add, What is that union that is by way of adhærence or appendance to him (such as is that of a branch tyed to a Vine) unto that of inhærence and implantation, as is that of a branch this is and abides in the Vine.

3. May they pray to the Spirit, and to the Father for the Spirit, and in their praying employ the Son as Mediatour, that this Work may be wrought in and for



for them! joyning unto Prayer, Pleas  
of this sort:

1. Blessed Lord! Those have been  
joyned unto Christ by grace, that were  
by nature as distant and disunited from  
him as we can possibly be.

Isa. 59. 1.

2. Is not thy power for uniting us  
to him as great as ever? Is not thy wil-  
lingness in the case sufficiently declared?  
Art thou not in and by the Ministry of  
the Word, moving on and striving with  
us? Art thou not in some measure in-  
clining us to beg this great boon, and  
to be earnest that thou wouldest grant  
it?

3. Blessed Lord! If thou wilt vouch-  
safe in this particular to hear and an-  
swer us, will not much glory redound  
to thee as well as much benefit accrue to  
us? For thy Names sake, By thy Spirit  
cause this Union. Sinful (and there-  
fore sad) is their state, who willingly  
resting on this side Union to Christ  
cannot Trade into Heaven, nor lay a  
rightful claim to the Joys thereof, but  
lye in the mouth of eternal Condem-  
nation.

Mark 16.

15, 16.

The last *Inference*. They who have  
real special spiritual Union to Christ as  
they are to ascribe it to all the Persons  
in the Godhead, and particularly (and  
more immediately) to the Holy Spirit,  
the third in order of the Persons, they are  
to

Eph. 1. 3.

to be much in the high and noble Word of Praise.

1. Do not their hearts lye open to Heaven? and doth not Heaven stand open to them? O the sweetness and preciousness of this Entercourse which (alas!) Millions are utter strangers!

Ps. 138. vlt.

2. Will not the Lord perfect that which concerneth them? Doth not his mercy endure for ever? Did not pure free mercy move him to lay the first stone? and shall not the last be brought forth with shouting, crying, Mercy Mercy!

2d. v.

Rom. 8. 1.

3. Are not they by being in (and united to) Christ, out of the reach and gun-shot of divine wrath? How many corrections soever they may meet with, Is there any so much as one Condemnation upon or before them?

Col. 1. 27.

4. Is not Christ in them the hope of glory? Is he not the ground on which they may groundedly expect the possession of it? Shall not that Communion that is spiritual, issue (and end) end in that which is (and will be) eternal?

The 34th. Position. *Trading with (or into) Heaven, or Communion between God and fallen Man, is much furthered by the Indwelling Spirit, or the Spirit, as dwelling in persons.*

The

The *Doctrine* of the Inhabitation of the Holy Spirit being high, and being misunderstood, some hints shall here be given concerning it.

And 1<sup>st</sup>. They (as I and my betters *See worthy Mr. Barret on the Covenants.* judge) fall too low, whose opinion is, that the Spirit's indwelling in the faithful implyeth no more than his being essentially with them. Who is there with whom he is not? In this sense, Whither can men go (or flee) *Psal. 139. 7, &c.* from this presence?

2. Undoubtedly, they rise too high, who assert such an indwelling of the Holy Spirit in persons, that they become one person, or one personally with him.

1. One that excell'd has observed, *See the excellent Tuckney on 2 Pet. 1.4.* that this Tenent draws after it, the affirming, that there is an Incarnation of the Third Person in the Trinity, as well as of the Second; and a dwelling of the Fulness of the Godhead in the Members of Christ, as well as in him, their Head.

2. Another Worthy expressed his *Acute Hol- linworth.* dissatisfaction with that assertion, in this manner; *Whereas, the Holy Spirit is both indivisible and omnipresent, this representeth him as divided, and limited; as if he was personally here and there in Peter and Paul, and other Saints, and not in intermediate places.*

3. Poor

3. Poor I am well satisfied, and judge it safe to keep the Excellent of the Earth company, who hold, and hold forth, that the Communion of the Holy Ghost as well as the Grace of Christ, and Love of God the Father is with gracious persons; and that in sound sense, the Spirit is together with his gifts given to them. Do not divers Texts attest, that he is peculiarly related to and doth peculiarly operate in them? Is it not he himself that worketh and preserveth grace in them? that witnesseth to and with their Spirits that helpeth their infirmities? that strengtheneth, quickeneth, and sealeth them?

See Dr. Jacobson on Rom. 8.  
And Baxteri Methodum.  
And Pool against Biddle Rom. 8. 9, 10  
& 5. 5, 6.  
& 8. 16, 26.

And now (at length) I offer at proving the *Position*.

1. Doth not the Holy Spirit as dwelling with (and in) the sanctified, excite to, direct in, and enable for the duties in which the Spiritual Trade is driven?

2. Doth not the holy Spirit furnish and supply the sanctified with those soul-solacing (or at least soul-supporting) comforts wherewith the performance of those duties is rewarded, and so encouraged? Is not Joy reckoned among the Fruits of the Spirit? and is not this Joy of the Lord the soul's strength? Is it not as oyl on the wheel that furthereth its motion?

Gal. 5. 22.

Neh. 8. 10.

And

And now, I 1<sup>st</sup>. infer. That the  
 the condescension of the holy Spirit ( and  
 hol consequently of the Father and Son  
 the from whom he proceedeth) is well worth  
 ce wondering at. Will God indeed dwell  
 the on Earth, will he that thinks it no rob- 2 Chron. 6.  
 t in bery to be equal with the other Persons  
 wi in the Godhead dwell in the hearts of  
 t d those who dwell on earth? Can we re-  
 ian frain crying? O admirable? Doth not  
 era this his dwelling imply?

1. A Presence that hath much of in-  
 wardness. May not that Phrase of one  
 be here applied? *He is nearer to the* Intimior in-  
 the *faithful than they are to themselves?* Is he timo nostro.  
 ale not more to their souls, than their souls 1 Cor. 6. 17.  
 are to their bodies?

2. A Presence, in which there is per-  
 manence and continuance. Doth not  
 this blessed Lord who knocks at the Pulsat alio-  
 xc doors of others hearts, come into and rum corda.  
 utie inhabit theirs? Are they not as his Dr. Sibbs.  
 ven Temples? Doth not he who only mo- John 14.  
 rnish others (as he did *Sampson*) at times, 15, 21.  
 hose abide with them forever?

3. A Presence, that hath much of  
 familiarity: Are not persons familiar  
 and open-hearted in their dwellings?  
 Do they not count their houses their  
 nd castles, where they may safely commu-  
 souls nicate their secrets? Doth not the holy  
 heel Spirit open much of his mind and love  
 to those that are an habitation to God John 14 21.  
 And through

through him? Doth he not manifest himself to them as he doth not manifest himself to the World?

2. A 2d. Inference is. They who believe the Position I am on, and Head, the hints given concerning it, cannot call in question this great fundamental Truth, that the Spirit of God is very God. Doth not his being (as essentially so) graciously present with all the sanctified, yea, as to peculiar operations in them all, in all parts, and places of the world, sufficiently prove, that he is immense, infinite, and unbounded? Is any Being so, save he that is the Being?

A 3d. Inference. They cannot in their present state hold Communion with God or have their converse and conversation in Heaven, who willingly want the Indwelling Spirit or the Spirit as standing in a peculiar relation to them, and having a special interest and propriety in them; as persons have in their dwellings and possessions: Are not these persons, Multitudes, Multitudes?

1. Doth the Pure Spirit dwell in those impure ones who walk after the flesh? not abstaining from (but delighting in) those fleshly lusts of drunkenness, filthiness, and idleness; will he endure to be so opposed and affronted, where his abode is?

2. Doth



2. Doth the Spirit of God dwell I Cor. 2. 12.  
 where the Spirit of the World doth  
 animate, act, and rule? Are they his  
 habitations, that are its drudges and  
 slaves? rooting in the earth, even on Ezek. 33. 31.  
 the day, and in the duties and ordi-  
 nances that are sacred?

3. Doth the Spirit of God dwell  
 where Satan the worst of Spirits keeps  
 the house? And doth he not so, in those  
 who look as like him as men and wo- Joh. 8. 44.  
 men can do? being Arrowsmith  
Tact. Sac. p.

1. Filled with wrath, envy, and  
 malice.

2. Addicted to lying, and false ac-  
 cusing.

3. Employed (or at least rejoycing)  
 in persecuting.

O that persons saw, and felt, that  
 whilst they are in their natural state,  
 they are void of the Spirit, and so Rom. 8. 9.  
 without Christ! O that they sorrowed  
 for their own danger, and God's dis-  
 honour! and were afraid of dying,  
 yea, of living in this condition! and  
 cryed, and got others to cry, that the  
 holy Spirit may be given to and dwell  
 in them!

The last *Inference*. God's peculiar  
 ones are priviledged ones. O happy  
 happy they if they know their Privi-  
 ledge! They are Heavenly Traders;  
 and shall not let the Trade fall.

C

1. Will

Gal. 5. 22.

1. Will not the Indwelling be an In-working Spirit?

2. Shall they not by him be brought from Trading into to live in Heaven?

Dr. Sibbs.  
Motum sen-  
tiamus; me-  
dum nesci-  
mus.

Eph. 4. 30.

May not they say, as the sweet Dropper wrote, *We feel his Motion, though we know not the manner of his Presence.*

May they daily demean themselves tenderly towards him! and highly bless God the Father. and the Son, for him!

The 35<sup>th</sup>. Position. *The Holy Spirit as a guiding (and leading) Spirit doth much promote the Heavenly Trade, or Communion between God and Man.*

John 16. 13.  
See Reverend  
Case on this.

2. Doth he not guide unto Truth; the Truth he hath given out? Doth he not also lead into Truth, and shew persons the inside and excellency of Truth? even as persons that are within a room that's adorned, see the Ornaments of it? Doth not the Lord herein at once communicate his will and love to persons? And are they not hereby brought to exert and exercise Grace on and towards God.

2. Doth not the holy Spirit lead unto duty, and to God in it? And is it not in the due exercise of duty that persons

persons draw near to God, and have Jun. 4. 8.  
 God drawing near to them? Can either  
 be expected, where duties are wilfully  
 omitted and neglected?

From this Position, I shall first lay  
 down Inferences of Truth.

The former of them is. Persons  
 naturally (or in their meer naturals)  
 are benighted, or in the dark, as to  
 holding converse and communion with Eph. 5. 8.  
 God. Are they not said to be darkness,  
 darkness it self, or in the abstract, till A Domino.  
 they become light in the Lord? or by Vide Polan  
 (and from) the Spirit of the Lord? ed 19-40.  
 Are they not alienated from and stran-  
 gers to the Life of God, that Life,  
 which the upright have from and lead Eph 4. 18.  
 with God, through the ignorance that  
 is in them? O that they saw their want  
 of light, and their loss thereby!

The latter is. The sons and daugh-  
 ters of God are primely priviledged. Rom. 8. 14.  
 Are not they led and conducted by the St. Dr. Ja-  
 Spirit of God? As he is the Spirit of comb on this.  
 Glory, filling those with glory that  
 have full Communion with him in  
 Heaven, so he is the Spirit of Grace,  
 fitting those that are his for such Com-  
 munion with him on Earth, as they \* O fortu-  
 are capable of. How happy \* are they nati, &c.  
 if

## Trading Spiritualized.

if they understand their state, and know the things given them of God.

And now, I am to present Rules of Duty : The 1<sup>st</sup>. whereof is,

It is the near concern of all who will give this poor Paper a reading, to put it on a fair issue ( or tryal ) whether they have known (by experience) what the guidance and conduct of the holy Spirit is. O that many did not vainly trust, without serious trying ! I take the boldness to ask them (at least to put them on posing themselves with) these Questions :

Eph. 4. 18.  
Joh. 3. 19.

1. Have they seen (to their sorrow) that once they were not in this good Circumstance? Are not *Adam's* Children born blind, as to Spirituals? And are they not averse to divine guidance?

Eph. 5. 8.

2. Do they highly value the Mercy of God the Father, and the Merit of the Son, to both which they are indebted, that are led by the Spirit?

Eph. 4. 30.

3. Are they under a daily fear, lest they should provoke, vex, displease, and distast this blessed Guide, and cause him to be strange to them?

4. Do

4. Do they truly love those who <sup>1 Joh. 5: 1.</sup>  
evidence that they are under the Spirits <sup>See Dr. Ro-</sup>  
guidance, though as to some opinions <sup>berts Believ.</sup>  
they are dissenters from them? <sup>Evid.</sup>

5. Are they for keeping close to the <sup>Joh. 16. 13.</sup>  
Scripture of Truth, in and according  
to which the Spirit of Truth doth  
lead and guide persons?

6. Is it their resolution (through  
Heavens help) that they will be much <sup>Luke 11. 13.</sup>  
on their knees, and when on them, beg  
the Spirits guidance.

O that I was assured that all that <sup>2 Cor. 13. 5.</sup>  
read this would lay these Marks and  
their Hearts together !

The 2d. Rule is. None should bless  
themselves in their Hearts and state,  
till they can witness and prove that the  
holy Spirit is their guide and leader.

Motives are, 1. Is not the path of  
Life, and way of Trading spiritually,  
hidden from all save such as he is the <sup>Ira. 35. 8.</sup>  
Guide of ?

For, 2. Is it not a low, and yet high  
way? lying as in humility, so in hea-  
venly-mindedness?

2. Is

2. Is it not the way of such as are wise for themselves, and yet are much for self-denial?

D<sup>r</sup>. Collings  
in his Lessons Is it not by a late worthy well said,  
That it lyes cross the Fields of Nature,  
down the Narrow Lane of Mortifi-  
cation, and up the Mount of Holi-  
ness?

The 2<sup>d</sup>. Motive is. Shall any be re-  
ceiv'd into Heaven who slight the Spi-  
rits Conduct? Shall they be happy  
above, who Trade not thither whilest  
they are here below?

Rom. 8. 1. 3<sup>dly</sup>. If persons be not guided by this  
1 Cor. 2. 13. good Spirit, will they not be led by an  
Eph. 2. 2. ill one? if not many ill ones, or by  
the Flesh, or the World?

The last Rule is. They who drive  
the Heavenly Trade, and have the  
Spirits guidance, should humbly glory  
in this high Favour shewed them.

1. Is not this guide the most able, and  
knowing? yea, All-knowing?

Nec fallere  
nec falli po- 2. Is he not of all Guides the most  
tess. true and faithful? Will he either mis-  
lead or mistake?



3. Is he not the most tender and compassionate Guide? Doth he not pity such as are apt to go astray?

4. Will he not be a Guide unto death? Will he desert his? Heb. 5. 2.  
Psal. 48. ult.

5. Will not his Guidings be attended with Efficacy?

1. Will he not so guide as a Mother doth a Child who holds it by the hand, and strengthens it?

2. Will he not preserve from a course of sin; so that no sin shall have full dominion?

3. Will he not support under sore sufferings; so that they are kept from sinking, that are sighing?

4. Will he not (at last) Land people in the Place and State, where Bliss and Blessedness shall have no

E N D.



# *Trading Spiritualized.*

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Or, Certain  
Heads, Points, or Positions,  
On which

## **Tradesmen.**

(And Others)

M A Y

(O that they would !) enlarge in  
their Meditations.

---

By *W. BAGSHAW.*

---

**The Last Part.**

---

L O N D O N,

Printed for *Nevill Symonds*, Bookseller in *Sheffield*, in  
*York-shire* ; and Sold by *George Conyers*, at the *Ring*  
in *Little Britain*, in *London*. 1 6 9 6.



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To the Truly Honoured,  
Madam Ursula Gill,  
OF THE  
CARR-HOUSE.

Madam.

**F**OR the Name which you  
(now) bear, I have a great  
honour ; and of the inward edify-  
ing Conference (a thing too rare)  
that poor I had with you, when  
we met at the solemn (and sad)  
Funeral of the Saint that was so  
named, I have a fresh refreshing  
Remembrance ; and thereupon,  
presume, to present this poor thing  
to you : That you with your Wor-

A 2 shipful

# The Epistle.

*shipful Husband, and other Precious Relations, may excell and thrive in Spiritual Trading, is the Hearts Desire (and Prayer) of,*

*Madam,*

*A Well-wisher of Souls,*

**W. Bagshaw.**

---

To



---

---

To mine Honoured Brother,  
John Bagshaw, Esq;  
High-Sheriff of Derby-  
shire.

Dear (and endeared) Brother,

I Have not been unconcerned in  
the afflictive Providences under  
which you have fallen ; and I am  
concerned, as to the Cost (and Care)  
that attend the Honour conferred on  
you.

May your Heart be fixed on the  
honouring of God ! However it is  
with others, some, and they more  
serious than many, think it no dis-  
paragement to you, that as you have,  
so you have had a respect, for one  
so nearly allyed to you, as less worthy  
I am ; who am Seven Years your  
Seniour ; though I have suffered

## The Epistle.

*near Thirty Four Years, because I could not see with the eyes of divers whom I much esteem, nor dare yet subscribe (or say) what I am not satisfied in. You will testifie, that I have not been for imposing my Sentiments on you ; and I rejoyce, that you are not so, of a Party, as to frown on any that are true Members of the Church of Christ in England. May the poor Piece to which this is prefixed be blessed to you and yours ! May you drive a great Trade with (and into) Heaven ! May you have a great stock, and store of Spiritual Experiences ! May you walk circumspectly and exemplarily ! May my beloved Sister, and all your Children, and Grand-Children, together with your self, prosper ! So prayeth,*

*Your much engaged Brother,*

W. Bagshaw.

Trading

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## Trading Spiritualized.

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### The 36th Position.

**S**piritual Trading (or Communion between God and fallen Man) is much furthered by the Holy Spirit, as a Spirit of Mortification.

Mortification (say our accurate Divines) is either Passive or Active.

1. Passively considered, said two Scotch Worthies, who felt what they *Carmichael* said, it lyes in a deadness of the whole Man, as to things unlawful, and as to any inordinate affection of lower (though lawful) things. One of them *Rutherford* saith, what amounts to this, That in the mortified there is a weanedness from every thing short of God, so that the stress is not laid thereon that should be laid on him.

2. Active Mortification (if we speak of what is Mans part in it) implyeth

Dr. Horton  
on Rom. 8.  
13.

a sincere vigorous constant opposition to Sin, both root and branch; so that the taking away the love (which is the life) of Sin is in a good measure attained.

That in the work of Mortification, the Holy Spirit (as proceeding from the Father and the Son) strikes the great stroke, is argued,

Psal. 51. 11.  
Luke 11. 13.  
Rom. 1. 4.

1. From the Title given to him, which was even now named, to wit, holy; he being so, not only in himself, subjectively, but withal, in his people, efficiently. Now, in order of Nature, the death and slaying of Sin goes before the life and practice of Sanctity.

Rom. 8. 3.  
Acts 8. 23.

2. From the nature of Sin, which will not dye of it self, nor by any lower (or less) hand than that of the Spirit.

(1.) Is not Sin a potent and strong Enemy? Do we not read of the Law of Sin, and of the Bond of Iniquity?

(2.) Is not Sin a politick and subtle Enemy? Will it not use many shifts to save its Life?

(3.) Is not Sin in combination with another grand Enemy? Is it not Satans work? The work which with all his might he promoteth, and provoketh to?

That

## Trading Spiritualized.

9

That the Spirit as mortifying doth further Communion with God, is very apparent.

1. Doth it not remove the great obstacle and hinderer of such Communion? Is not Sin that Cloud, and thick Cloud, that interposeth betwixt the Saints souls, and their Saviours shines? And is it not that great weight whereby they are kept and held down from ascending Heaven-wards? Isa. 59. 2.  
Heb. 12. 1.

2. The more Sin dyes at the root, the more (that root of the matter) Grace is fastened, and doth flourish: Job 19. 28. And the further distance Christians keep from Sin, the more Grace is exercised and increased: In the exercise and increase whereof God is highly pleased, and Man highly profited.

For *Application*. First, This Position may (O that it may) convince many of Sin, of that sinful Sin, slighting the Spiritual Trade, which is certainly the case of unmortified persons. How many are so?

1. They may refrain from some acts of sin.

2. They may have some seeming disaffection to sin. Yea, Luke 18. 11.  
Exod. 9. 28.

3. They may have some purposes not to sin, who yet rest and sit down short of a state (and frame) of Mortification.

And

## Trading Spiritualized.

And how can they fashion themselves to say they are mortified?

2 Pet. 1. 4. 1. Who frequently return to and  
Hof. 4. 1. live in the pollutions of the World?

Pro. 28. 14. Or they,

Rom. 6. 1, 2.

2. Who have no fear of falling by inward sins, and sins of omission? Or they,

3. Who if they use Christ, it is not to slay but shelter sin?

The *Second* serviceableness of this Point, is for quickning to Duty.

They who would drive the Heavenly Trade should not rest in their condition, till they be (to the best purpose) entred on the work of Mortification.

See Dr.  
Owen on  
this.

1. Groaning under the whole body of sin, and its several members. And that of Natural Corruption there was a deeper sence!

Rom. 7. 24.

See the late

Reverend

Cresswick

his Advice,

p. 34, 35.

Rom. 8. 13.

2. Dreading that Divine Displeasure which will fall on the unmortified. Will not sin kill (eternally) if it be not killed?

3. Going quite out of confidence in their own strength. Can they of themselves think a good thought in the case?

2 Cor. 3. 5.

4. Not taking up their rest on this side being and abiding in Christ, in order to their having (as Righteousness so) strength from him. O that

Gal. 2. 20.

Grace



## Trading Spiritualized.

11

Grace did set persons up and on doing!  
Would not the Lord be with them?

The *Third* Usefulness is for comfort-  
ing under trouble. Though persons  
have,

1. Frail Bodies.
2. Enfeebled Minds.
- 3 Bitter Enemies. If their sins be  
on the mortifying hand they shall live,  
(1.) As heirs of Grace here. And,  
(2.) As inheritors of the Glory of *Rom. 8.13.*  
God, and God of Glory, for ever  
hereafter.

The 37<sup>th</sup> Position. *Communion with  
God, (or Trading with and into  
Heaven) is promoted by the Spirit  
as a Quickener.*

Of the Spirits quickening work, I  
will (as my betters do) distinguish,

1. There is the first quickening of  
the Child of Grace that is in Conver- *Eph. 2. 1.*  
sion: Accordingly, he that runs may  
read of Gods quickening the dead in  
trespasses and li. s.

2. There is a further quickening of  
those Converts that are (alas!) sub-  
ject to deadness. Was not *David* (the *Psal. 119.*  
Man of God) as to this a Man of *passim.*  
Prayer? May not (do not) the spiri-  
tually living need to be more lively?

In this latter sense a ready Preacher *Mr. Brownf-*  
word.  
took

*Continuata  
Creatio.*

took the word ; when he said, *Quickening Grace was to converting Grace* what Preservation is to Creation, a continuation of the work.

That this work promoteth Communion with God ; is proved,

*Ecc. 9. 10.*

1. From the requisiteness of the work, as to the right performance of Duty. Whatever Mens hands find them to do (especially in Gods special service) should it not be done with their might ? Should not Christians instead of the dead Bodies of Beasts present their Bodies (or Persons thereby meant) unto God, and that as living sacrifice ?

*Rom. 12. 1.  
Vide Polum  
ad locum.*

*Mal. 1. 8,  
14.*

2. From the way wherein God chooseth and useth to communicate his grace. Is not the living or lively sacrifice, yea and that only, as the reasonable, so to him the acceptable service ? Do not dull suitors beg denyal ? Doth he not send such as bring the blind and the maimed to their Earthly Governours to see if they will be served ?

The *First Inference* is, It concerneth all Spiritual Traders to study, that they may understand the true Notion (and Nature) of the Spirits quickening, or the quickening that is spiritual. And that,

## Trading Spiritualized.

13

1. By the opposites or contraries to *Opposita juxta se posita, &c.*  
2. All grant, opposites illustrate one another. One opposite is sloth, or laziness of spirit, which is found to be disturbing, and for delays: Another is dejectedness, or drooping; which (alas!) causeth driving heavily. *Psal. 42. ult.*

2. By the ingredients that go to the composition of it.

1. Vigoroufness in Duty: VVhen persons stir up themselves to take hold of God. *Rom. 12. 11.*

2. Constancy in Duty: VVhen persons hold on in Heavens way. *Job 17. 9.*

3. Designing the right end in Duty; to wit, the declarative glory of God. *1 Cor. 10. 31.*

3. By the special seat and subject of this quickening.

1. Do not the quickened with their minds behold the gloriousness of God, the fulness of Christ, and beauties of Holiness. *2 Cor. 3. 18.*

2. Do they not in their memories retain the vows of God on them, and tastes of love afforded to them? *Cant. 1. 4.*

3. Are not their Consciences active for God? Chiding them when straying, chearing them when watching? *Acts 24. 16.*

4. Are not their Affections (both liking and disliking) engaged in Gods Cause, and against his Enemies?

The

The Second *Inference*: They in vain (and groundlessly) pretend to trade into Heaven, that so Duties be done  
 Mat. 15. 9, quickening in them is not regarded  
 10. Will dead services serve the living  
 Jer. 44. 10. God, so as to find grace in his sight?

May such persons, 1. Tremble, lest they dye in this state! Will not Death Spiritual lead to Death Eternal  
 And,

2. Feel, that to quicken themselves is not of themselves. Is it not Heaven born? And,

3. On their Knees cry for quickening; and employ the Lord Jesus to intercede for them.  
 Luke 11. 13.

The Last *Inference* is, They that are Spiritual Traders, and have some Spiritual Quicknings, should wait for further attainments and experiences thereof.

If any say, The thing is desirable but we need (and desire) Directions about it.

I say, in Answer to them, 1. Keep  
 Eph. 4. 30. they the greatest distance from known sin, which grieves the quickening Spirit.

2. Wait they on a quickening Ministry! By the lively, God enliveneth.  
 Jer. 25. 29.

3. Delight they in quickening Conferences! through which, grace useth  
 Mal. 3. 16. to come with speed.  
 Heb. 10. 24.

4. Propound they quickening Patterns ; Examples are moving.

*Exempla  
movent.*

5. Keep they much nearness to Christ. They who would be as lively stones, should be coming (continually) to this living stone.

1 Pet. 2.  
4, 5.  
*The Participle denotes continuance.* Dr. Manton.

The 38th Position. *Trading Spiritual (or Commerce between Heaven and Earth) is furthered by the Spirit as an enlarger.*

Of largeness \* of Heart we read in the Old Testament, and that both as possessed and promised ; and of liberty, even liberty (or largeness) of Spirit, as flowing from the special presence of the Holy Spirit, mention is made in the New ; and that the Position before us holds true, and good, is argued,

1 Kin. 4.  
29.  
\* r. *wideness* in the Margent.  
Isa. 60. 5.  
2 Cor. 3. 17.

First, From the properties of their motion in Gods ways, who experience what enlargement of Heart is. Is it not ?

Pf. 119. 32.

1. Free ? As that of the Chariots of *Aminadab*, or a willing people.

*Motus Spontaneus.*

2. Strong ? Do not runners exert and put forth their strength ?

Cant. 6. 12.  
*Fortis.*

3. Continued ? Do not such hold on their way ; forgetting things that are behind, and reaching forth to things that are before, and pressing hard

*Continuum.*

Phil. 3. 14. hard forward towards the mark for the prize of the high calling of God in Christ Jesus?

And so the Second Argument is drawn from the readiness that is in  
 Heb. 11. 6. God to communicate himself (and his Grace) to persons according to their  
 Prov. 10. 4. diligence and capacity. Will he not reward (and so incourage) the industrious? Shall not such an ones hand be enriched, or enriching? Where the mouth of the Soul is opened wide will not God fill it?

And now I Infer, That it is no wonder to hear divers precious Christians making great lamentation, after this manner: Ah! our straitness! our straitness! The Lord is not straitened towards us, but we are straitned in our own spirits. How are our Souls shut up, or as narrow-mouth'd vessels? And hereby our Communion with the Lord is hindered.

The Second Inference: They are their own Enemies, and do (if not forsake) neglect their own Mercy, who if they be found doing part of that that is materially good, about largeness of Heart they have no concern. Are the *Rapists* the only persons that lay overmuch stress\* on the bare doing of Duty? Be it considered;

Mat. 13. 9, 10.

\* Opus operatum.



1. If largeness of Heart be not sought (where it is not found) bodily exercise profiteth little. God calls for the Heart, and for an Heart that is (or would be) enlarged. 1 Tim. 4. 7.  
Pro. 23. 26.

2. Hath not Hell enlarged it self, or is by the founder of it enlarged? that it may take in as Sensualists, so Formalists? Isa. 5. 14.

O that persons well saw what a sore thing Soul-straitning is! where it is not felt and groaned under! O that they judged themselves for their faultiness and guiltiness in this particular! O that they looked to the Fountains of Heart-inlargement, the Blood and Spirit of Christ! Then would Spiritual Trading more prosper.

And so the Third *Inference* is, They whose Hearts are set upon Trading into Heaven should wait on the Holy Spirit for such enlargements of Heart as are not common to Hypocrites, but peculiar to the Sincere. To wit,

1. Such as have humility and self-abasement for their attendants. Have any, save the upright, lowliness of heart in high attainments? Eph. 3. 8.  
Job 42. 5, 6.

2. Such as carry the Heart much out and up in high praises to God, the giver of them. Are not they a peculiar people, that shew forth Gods praise? 1 Pet. 2. 9.

B

3. Such

3. Such as carry to, and fit for the Duties that the unsound Professors do most decline. To wit,
- Mat. 6. 6. 1. Serious Meditation and Prayer in secret.
- Psal. 26. 2. 2. Self-searching, with desires that God would search them.
- Gal. 2. 20. 3. Sin-crucifying, by vertue fetch'd from Christs Cross.
- Phil. 3. 19. 4. Sincere compassionating, with desires to weep over them.
- Job 2. 10. 5. Soul-submitting, when Rods are very smarting.
- See Dr. Fowler on this, *Cum grano salis.* 6. Saviour-exalting, when Duties are best done.
- Col. 3. 11. 7. Heaven-endearing, in Earths greatest fulness.
- Phil. 3. 20.

The 39th Position. *Communion with the Lord (or the Heavenly Trade) promoted by the Spirit as establishing*

Are not the following particulars evident to spiritual sense?

1. The more the heart of a person is established, the more the Lord hath communicated his Grace to him, and it. If the Heart be established, is it not by Grace, (as taken in the most famous sense) for the free love of God? Do not they who stand, stand on that ground?
- Heb. 13. 9. See Renowned Burges on this.

2. The more the Heart is established, the fitter a person is for Duty, and for drawing near to God in it. Did not Saint *David* experience this, who thereupon cry'd to God, that he would establish him by his free Spirit? *Pf. 51. 12. See Dr. Horton ad locum.*  
 Are not the unstable (so far as they are so) weak as water? Like Ships at Sea, which when most tossed, do least get forward?

And hence I Infer, It is no wonder that divers who are in some external Communion with some parts of Gods Church, have yet little or no internal Communion with God. Are they not (and that too willingly) strangers to the holy Spirit as an establisher?

1. Alas ! Are not many Men and Women too like Children tossed about with every wind of doctrine? Having *Eph. 4. 16. Fidem mensuram.*  
 (as it hath been said) a Monthly Faith? If they do hold, do they hold fast that which is good? Are they for being established in the present Truth, *2 Pet. 1. 12. See Nesbitt ad locum.*  
 in that which is most opposed and edifying?

2 How soon (and easily) are some moved (and removed) from the way of seriousness? Are they not as chaff born this way and that with every blast? Will they not, to please Men, adventure upon dishonouring and so displeasing God? Will they alwayes

Job 27. 9, 10. (or in any constant way) call on God?  
Will not a small rub pervert them?

And so the Second *Inference* is, They who stay in the state of unregeneracy, and stand off from the special presence, residence and influence of the Holy Spirit, are chargeable with great folly. Be it well weighed! On this side the Spirit's influence nothing can keep from sin, and in seriousness.

*Surgunt in-*  
*docti, &c.*  
Cry'd once.

1. Can Humane Learning do it? Do we not hear of (if not see) many profane Scholars?

See the  
Learned Dr.  
Tenison on  
Resolution.  
Mat. 7. 22,  
23.

2. Can common resolutions for good do it? Are not many of these, like *Sampsons* Withs, broke?

3. Can commendable gifts do it? Do not many noted Preachers become castaways? I add,

Hos. 6. 4.

1. Will a goodness that's only by fits, fit any to honour God, or to enjoy him? Will it not (if rested in) set persons further from him?

2. Will not the Holy Spirit terrifie those at Death, who have not recourse to him (as establishing) during Life?

The Last *Inference* is, They who would thrive in the Spiritual Trade should wait for the Spirit as infusing and increasing establishing Principles, and Graces, into (and in) them.

Among

Among such Principles are,

1. Of all evils sin is most evil, and to be shunned. Amos 5.15. See Mr. Venning on this.
2. Holiness hath an enamouring excellency. Plal. 29. 2. 73. ult.
3. Being near to God, is the happiness of Man. 76. 10.
4. Mans wrath and rage against the serious are limited. 2 Cor. 4. ult.
5. Eternity renders good or evil most considerable.

Among such Graces, are,

1. Faith ; which is as a broad (and strong) shield, to repell (and quench) fiery darts shot from Hell. Eph 6. 16. See acute Gurnall on this.
2. Hope ; which is a sure and steadfast Anchor, staying the Soul in violent storms. Heb. 6. 19.
3. Love ; which hath large open closing and clasping arms, and is for holding the Lord and his Truth, and not letting them go. Cant. 3. 4.

*The 40th Position. Trading into Heaven (or Commerce with God) is furthered by the Holy Spirit, as a witnessing Spirit.*

So it must needs be ; seeing,

1. Herein he doth appear (and act) as a Spirit of Grace, coming to persons, as in the name so with the special love of God the Father and the Son. Jo. 14. 16.
- And, B 3 2. Per-

2. Persons that herein taste that the Lord is gracious, do most cheerfully, *Psal. 89. 15.* and so most vigorously proceed in the service of God ; particularly in that which being more immediate, is stiled  
*\* Cultus.* *\*-Worship.*

That there is such a thing as the Spirits witnessing, appears,

1. From the sense and experience of those that have their Senses best exercised, and are the excellent of the Earth. Doth not the holy Apostle *Rom. 8. 16.* take in others together with himself, *See Dr. Ford on this.* as having known and felt it?

2. From the current of holy Scripture, wherein the Spirit is represented under several notions, importing so much.

- Eph. 1. 14.* 1. Doth he not as sealing confirm the love of God to them?

- Jo. 14. 16.* 2. Doth not his comforting include their sense of that love?

- Eph. 1. 13, 14.* 3. Is not an earnest a part and evidence of what shall be given?

- Rom. 8. 23.* 4. Did not the first-fruits, as fore-run so secure the harvest?

Can all these works (what if I say, Can any of them ?) well be without some testimony of the Spirit ? Who maketh known to the faithful the things that are freely given them of God, and sheds abroad the love of God in their hearts.



The First *Inference* is, Their way is folly, and their folly is manifest too to others, (O that it was so to themselves !) who though they be great Traders, and pretend to trade into Heaven, do not only slight, but verily vex the Holy Spirit, the blessed Witness. So do they,

1. That are diligent servants of voluptuousness. Whilst some rest in idleness, others drink excessively ; a third sort wallow in the mire of uncleanness. And,

2. Is their case a whit better that swell with Pride, and burn in Envy and Malice, being Cursers and Slanders? And,

3. Is not the Spirit of the World (and Covetousness) opposed to the manifesting Spirit of God?

Doth not the Spirit speak expressly, and so witness, that they who fall under the afore-named Characters are Children of *Belial*, and in their present state heirs of Hell? The Lord convince them !

A Second *Inference* : Some of great parts (and places) did not well, in intimating,

1. That the testimony of the Spirit doth only reach to the truth of Christs doctrine, and not that of a Christians grace. And,

2. By

Dr. Sh.  
See Honour-  
able Polhill  
on this.

2. By consequence, that a moderate heart-upholding assurance of a title to Heaven is not attainable.

The last *Inference*. It is the concern of all Spiritual Traders to get right apprehensions about the Spirits witnessing.

Here I can only hint what followeth,

1. Though it is in the power (and at the liberty) of the Spirit to form an audible voice, and thereby to certify the Saints of their Sonship; this is not (in ordinary) to be expected or desired.

See Mr.  
Hickman on  
Eph. 4. 30.

2. I dare not encourage any to look that by the blessed Angels God should certify them they are his.

Jo. 16. 13. 3. The witness of the Spirit doth always agree with the written Word. And so,

Eph. 1. 13. 4. The Spirits witnessing grace supposeth his having wrought it.

Rom. 8. 15. 5. In Gods ordinary method, a Spirit of Bondage goes before the Spirit of Adoption.

6. They who do (and may) enjoy Gods Ordinances, may in an humble use (but cannot in the dilute) of them expect the witnessing Spirit.

Isa. 64. 5.

7. The Spirits witnessings in their Nature and effects are far different from Satans deludings.

8. The

8. The Spirits testimony is not less sure, because it is more inward and secret.

The 4<sup>th</sup> Position. *Communion with God, (or the Spiritual Trade) is furthered by the Holy Spirit as a Comforter.*

This appears, 1. Is not the Communion which the Father and Son hold with persons by (and through) the Spirit? And is not the special Communion which persons have with the Spirit in comfort? Is not the Comforter his Title? 2 Cor. 13. ult.  
See Dr. Owen of Communion.  
Jo. 16. 7, 8.

2. As the word for comfort (at least in one Language) denoteth the strengthening of the Heart, so it's found that Righteousness goes along with Joy in the Holy Ghost. Did not he feel what he said, who said to others, *The joy of the Lord is your strength?* And Spiritual Strength carryeth to and in Spiritual Service. Comfortari is Cor fortari: Rom. 14. 17.  
Neh. 8. 10.

And now I Infer : They who account the Consolations of God (by his Spirit) small, and of little value, whatever pretensions they make to Trading Spiritually, or being good Church men, are greatly to be blamed; and their case is to be bewailed. O that

that they blamed themselves, and bewailed their own case!

1. Do not they fall into this count, who take (I will not say comfort, but) pleasure in unrighteousness; choosing to lye at and in the filthy puddles of  
 Rom. 1.18. Flesh-pleasing, Drunkenness, Whoredom, and the like? Will the comforting Spirit (resembled to a Dove) come to (or rest on) such unclean places and hearts?

2. Are not Worldlings who mainly  
 1 Cor. 2.12. root and dig in the Earth, for their comfort, of this society?

And 3. Are not the furious and malicious also joyned with them? Is not the Dove, to which the Comforter is compared, noted as harmless? I ask,

1. Do not the persons again pointed at under three heads, forsake the  
 Jer. 2. 13. fountain of living waters? And put far away from them the comforts of the Spirit?

2. Can they who slight the comforting Spirit here, expect any other than the most terrible Terrours hereafter?

3. Will they not (during the Life that now is) be at a want of comfort, when it would be comfortable? To wit,

Jer. 2. 27. 1. When sore Sicknes doth sieze (and is on) them.

2. When

2. VVhen very great Losses (and Crosses) befall them.

Isa 10. 3.  
63. 8,  
9, 10.

3. VVhen God watcheth over Common and National Calamities, to bring them.

O that such persons rested not in their state, nor blessed themselves in their hearts! Till,

1. They are inwardly and sincerely affected towards (and with) the word of God, by which the Spirit speaks Peace and Comfort. And,

2. Be united and joyned by faith and love to the Son of God, the purchaser of true Comfort.

The Second *Inference* : They who drive a Spiritual Trade, and desire the advance thereof, should be humble diligent suiters and waiters for the comforting Spirit.

1. May they give God the glory of the supports they have !

2. May they serve the Lord with (and in) joyfulness and gladness of heart !

3. May they be ready to comfort others, especially the feeble-minded !

4. May they glory much in Christ Jesus, and stand before God the Father, on the foot of that Righteousness which floweth from his actively passive Obedience ! In the merit where-  
of

## Trading Spiritualized.

of he prayeth down (as his Father poureth down) the Comforter.

Acts 9. 31.

5. May they walk in the constant abiding fear of God, which accompanieth the best comfort!

The 42<sup>th</sup> Position.

Having in former Positions touched on Trading with and into Heaven, divers whereof refer to the Son of God, as those following do to the Holy Spirit, I judge it meet to close up this mean Treatise with touches on that Trading as maintained.

1. In the exercise of the three great Graces.

2. In the performance of some great Duties. And so the present *Position* is,

*Through the exercise of the Grace of Faith, Commerce and Converse with God is much upheld.*

By Faith, I understand the Faith of Gods Elect; distinguished from,

1 Tim. 1 5.

1. The Faith of Principles, stiled Historical and Dogmatical.

Jam. 2 19

1 Cor. 13 2.

*O quam te memorem,*

*Gr. Arrow-*

*smiths Tact.*

*Sac.*

2. The Faith of Miracles, on the exerting whereof God was pleased to produce them. And certainly,

1. God in transacting with Man puts no little honour on the grace of saving



saving Faith. Doth not this very Epithet (or Title) prove so much? Doth he not give those prime priviledges, Justification, Sanctification, (as to further degrees of it) and Consolation, into the hand of Faith? Rom. 5. 1.  
Acts 15. 9.  
1 Pet. 1. 8.

2. Do not Men and Women give much glory to the name of God, when they much live (as the Just do) by their Faith? As Faith is the grace which the King of Heaven honoureth, is it not the grace which honoureth the King of Heaven? Witness what's recorded of the high Father. Rom. 1. 17.  
Heb. 10. 38.  
*So acute*  
Beade.  
Rom. 4.  
20, 21.

And now I Infer, That there is great matter for mourning, that Faith is so far to and scarce in the Earth. Did not the Apostle say, that all Men have not Faith? And may not I say, all the Faith that is had will not fit persons for Communion with God? Will any other therein be serviceable, save that,

1. That gives Union to Christ? Is not such Union the ground of Communion? And so, Eph. 3. 17.

2. That that carries out of the allowance of self-confidence. Phil. 3. 3,  
7, 8, 9.

The Second *Inference* is, They who will vouchsafe this reading should not rest without that Faith that Spiritual Persons

Persons trade with ; which doth  
 \* *Toto Cælo.* widely differ from,

1. Opinion, tho' right : That may  
 Rom. 2. 20. be where it is not effectual in the  
 Jam. 2. 14. Heart, and influential on the Life.  
*Can that*  
*Faith save?* How many Opinionists are meer For-  
 Rutherf. malists?

2. Meer Notional Knowledge : This  
 1 Cor. 13. may swim in the Brain, but not strike  
 2, 3. on the Bowels, as Faith doth.

3. Laudable gifts ; which may be of  
 Mat. 7. 22. use for the edifying of others, but avail  
 not to the glorifying of the gifted.

Will any Faith be of advantage as  
 to transacting with God, but that  
 which,

1. Seeing him that is (to sense) in-  
 Heb. 11. 27. visible, sets him much in a persons  
 sight. And,

2. That which having love to him  
 Gal. 5. 4. \* included in it, doth much of its  
 \* *Vide Le-* work by loves hand.  
 Blancs  
*Theses.*

The Third Inference : They whose  
 2 Pet. 1. 5. Faith is right should evidence that it  
*ἐν γεννη-* is so by their daily use (and exercise)  
*αὐτῆς.* of it.

Leighs Crit.  
 Sac.

1. Should it not as a Mother-grace,  
 as a Queen that leads the Quire, draw  
 out (and after) it hope on love to,  
 and delight in the Lord?

2. Should it not (in the use of  
 Prayer) derive from him,

1. Sin-

1. Sin-slaying Vertue ? that persons may be crucified with Christ. Gal. 2. 20.  
Having fellowship with him in his death, dying to what he dyed by and for. Phil. 3. 9, 10, 11.

2. Soul-purifying Vertue ; drawing the Image of God on Men, changing and transforming them from glory to glory, one degree of grace to another. Acts 13. 4. 2 Cor. 3. ult.

3. Spirit-raising Vertue ; setting and keeping all the affections on things above. Col. 3. 1, 2.

4. Assurance-furthering Vertue ; by its being used, becoming brighter, yielding to possessours more satisfaction and solace. 1 Jo. 5. 13.

And surely, that Faith may come to and receive God the Father, it should still keep Jesus Christ in its eye and arms.

The 43<sup>th</sup> Position. *Converse, Commerce and Communion between Heaven and Earth, is much furthered in and by the grace of Hope.*

1. VWhere there is the grace of Hope, hath there not been a special Communication to persons from the grace of God ? Is he not the God of Hope ? Rom. 15. 13.

(1.) Is not God the Father through the Son, by the Spirit the Author as of

† *They are*  
*valde cog-*  
*nata. Du-*  
*venport.*

Pfal. 119.

49.

Jam. 1. 17.

\* *Gratos*  
*facientium.*

\* Eph. 2. 12.

of Faith, so of Hope †, which is near akin to it? Doth he not cause as well as call persons to hope? Is not this one of the perfect gifts \* or graces that descend from above?

2. Hath not God laid a ground-work for the hope of Sinners that are (in themselves considered) \* without hope? And that both in the word essential and revealed?

3. Hath not the Son of God as Mediatour between his Father and his Children, stiled their Hope \*, removed the great rubs that lay in the way of their hoping?

1 Tim. 1. 1.

\* *Funda-*  
*mentaliter.*

Rom. 8. 3.

<sup>10. 4.</sup>  
*Finis per-*  
*ficiens.*

Gal. 3. 13.

1. Hath he not fulfilled the Law of God, which by them was broken?

Hath he not satisfied the Justice of God, which by them was injured? Doth he not take away the Curse of God by them deserved?

I add; Hath not God in the Scriptures discovered this ground-work of Hope? And doth he not use them in order to the begetting the grace of Hope?

Rom. 15. 4.

Jer 17. 13.

Pfal. 42. ult.

On the other hand; where the grace of Hope is, is it not much exercised on God? Is not he the hope of Israel, and of every one that is an Israelite indeed, objectively?

1. Is not Hope exercised on every Person in the Godhead? On the Father

as purposing, on the Son as purchasing, and on the Spirit as applying the good hoped for?

2. Hath not Hope (in its exercise) a peculiar respect to the Attributes of God? particularly his Truth, Power, and Mercy?

Psal. 33. 18.  
Isa. 38. 18.  
Rom. 4. 20,  
21.

And now I First Infer, That it becometh Ministers, seeing the Gospel sets (and keeps) open a door of Hope, to set before their Hearers, as they want so the worth of Christ, in order to the begetting them to a lively hope. Doth not the hope of Pardon bring the Rebel to his Princes foot? Are not they that are without the grace of hope without God in the World?

2 Cor. 5.  
18, 19, 20.  
1 Pet. 1. 3.

Eph. 2. 12.

And so a Second *Inference* is, They are in a case most deplorable, that have no hope worth having. Is not their hope a vain one, even that of the hypocrite?

1. How many are there that can give no reason (or reasonable account) of their hope? They cannot make known (for they do not know) how they came by it. Did they not take it up at their foot? Can they produce any one Scripture that speaks of their present case, as having any well-grounded hope in it?

1 Pet. 3.  
15.

2. Is their hope attended with humility and self-denial, or with godly fear, and care not to displease and dishonour God?

3. Do they design (or desire) to walk worthy of, and suitably to a well-bottomed hope? Are they for purifying themselves as God is pure? For making his Purity their Pattern, and fetching from him Grace that is purifying?

O that they saw the need they have of a change! Can they till changed hold Communion with God? Are they not at present Children of Wrath?

The Last *Inference*: They in whom the affection of hope is spiritualized, and so the grace of hope wrought, should with all within them praise God. As they may expect from God what they want, and he hath promised, so their Fellowship is with the Father and with his Son Jesus Christ. Tho' their Hope doth not look (all out) so broad as their Faith, its Eye being much on the promising part of the Word, and its waiting for the good things promised, whereof Faith (that looketh at the whole Word) is the evidence.

Is not Hope as an Helmet for the Head, and an Anchor to the Heart?

The



The 44<sup>th</sup> Position. *Heaven is Traded into (and Communion with the Lord held) in the exercise of the Grace of Love.*

Hath not Love this remark set on it? It is the mutual Affection that obtaineth betwixt God and his People. Fear and hope too are exercised by them, with reference to him; but there's no room for his exercising them with reference to them; but they love him because he loved them <sup>I Jo. 4.19.</sup> first, and most. An Eminent Prophet when near his departure could say, *Renowned Love was not lost between the Lord and Angier, see him: He loved the Lord, and the Lord his life. loved him.*

Is it not evident? 1. That the Lord having loved his own loveth them to <sup>Jo. 13. 1.</sup> the end, or to perfection? Is not his Love the Fountain of all the refreshing Streams that flow from him? Doth <sup>Eph. 2. 4, &c.</sup> it not run through all the links of the golden chain, even from Election before time, unto Glorification to (and in) Eternity?

2. That from love to God, other Graces take their rise, and holy Duties derive no little of their excellency? Is not godly sorrow Love in mourning? Is not holy Fear \*, Love <sup>\* Res est solliciti, &c.</sup> on

Love Perfumes all our  
Actions. So  
Reverend  
Cresswick.  
1 Cor. 13.  
2, 3.

on its watch ? Is not hatred of Sin Love resisting ? Is not Patience Love bearing ? Is not Zeal Love flaming ? But I stop : When Christians pray, hear, confer and receive aright, doth not Love to God act and influence them ?

Jo. 5. 42.

I First Infer, That the Spiritual Trade is not driven by many. May it not be perceived, that the Love of God is not in them ? Can they say or (if say) prove ?

Psal. 97. 10.

1. That this Sun hath extinguished (or is extinguishing) those base Loves or Lusts that are Natural to them ? Do they not live as if they were debtors to the Flesh ? Are they not drudges to the World, and Children of Pride ?

Psal 43. 1, 2.

Or 2. That they love Communion with God in the use of holy Duties and Ordinances ? Do their hearts any thing like panting after God ? Do they long to be with or near him ?

The Second *Inference* : None should bless themselves in their hearts or state, till they have set up the Spiritual Trade, and shew it by the truth and (as to desire) strength of love to God. Motives are,

Mat. 22. 37.

1. Loving God falls under his express Command ; yea, that which is stiled, the first and great Commandment.

ment. As the love of God to Men is the summe, substance and marrow of the Gospel, love to God (and to Men) on Gods account is the fulfilling of the Law : So that a Worthy said, *On these two things the whole of Religion and Christianity is turned.* Dr. Spurstow.

2. Is not loving God made necessary not only by way of Command, but also by way of Means ? Without this grace, can persons either honour or enjoy God ? *Necessitate medii.*

3. Will not their condemnation be as just, as sure, who rest without this grace ? Not to love him, who is lovely, and loving, yea love it self, is it not a sin inexcusable ? And will not the suffering of such be intolerable ? Means are, *1 Cor. 16. 22. Vide Dr. Wilkinsons ad locum.*

1. Giving way to Convictions, that in the soil of their hearts (as Natural) no such herb of grace growes. And O that for Mans Fall whereof this is an effect, persons fell on their Knees or Faces ! *Rom. 8. 7.*

2. May they tremble, least God charge their not loving him upon them ? Are not such in the mouth of a Curse, a direful one ?

3. May they despair of working love to God in themselves ! And own their unworthiness, that God should work it in them ! And their inability *Job 7. 20.*

to answer for past neglects ! Can their  
Micah 6. 7. blood wash them ?

4. May they run to God the Father,  
Gal. 5. 22. through Christ, for the Spirit of Love,  
pleading their need and desire, and the  
honour will accrue to him.

The Last *Inference* : Those drooping Christians that could wish their love to God was greater, and so, their Spiritual Trading increased, should rejoyce that the truth of such love is in them.

2 Cor. 8. 12. Know they, 1. This Love may have a being, where at present it is less sensibly working.

2. It may be working one way when it is not so in another. It may cause a lamenting after the Lord, when it doth not cause a triumphing in him.

So the great  
Baxter.

The 45<sup>th</sup> Position. *That Spiritual Trading may more prosper, great watchfulness is greatly requisite.*

1. Are there not in those that stand on their guard, and keep up their watch, those graces which God hath wrought ? In which he hath pleasure, and which he will reward with further communications of favour ?

1. Are not the watchful persons of Sobriety ? Do we not find these two  
qua-

qualifications linked together? Are they not as twins? Can a Sensualist watch?

2. Are not duly watchful persons full of holy fear? Is not this the waking affection? Whereas the secure and sleepers are exposed to the enemy. Fear finds arms and weapons.

3. Are not they that are on their watch inspired with a Spirit of Zeal and Activity? whereas slothfulness is the opposite of watchfulness. The waking would be up, and doing.

Now, where God hath given the graces instanced in, will he not give more grace? To him that hath shall be given?

On the other hand; As the watchful have from God receipts of Mercy, they make unto God returns of (and in) Duty. Do they not obey a word of Command, which being directed to one, is directed to all? A Command,

1. To Flesh and Blood difficult. Doth not Sin incline to sleepiness? Did not the Five Wise Virgins slumber? Did not Christs Spouse cry, I sleep?

2. To them very proper, as well as necessary. Are they not Souldiers? May they not on a sudden hear, *The Philistims are upon you?* Was not one that slept on the Guard by his Captain

*Timor arma ministrat.*

*Psal. 39. 1.*

*1 Theff.*

*5. 3.*

*Eph. 6. 18.*

*Mat. 13. 12.*

*Mar. 13. ult.*

*Mat. 25.*

*Cant. 5. 2.*

*See witty*

*Trap on the place.*

*2 Tim. 4. 7.*

*Mortuum invenit.*

run through? And this cutting word came after, *Dead I found him, and dead I have left him.*

3. For them very advantageous. Are not Blessings, is not Blessedness entail'd on them? Shall they not, through the Captain of their Salvation, overcome, and come off Conquerours?

The First *Inference* is, It is no wonder, that Satan is so great an Enemy to watching. Though he sleepeth not, he is most pleased with sleepers. Doth he not know that such cannot drive any Trade that is Spiritual?

The Second *Inference*: Many do not touch with the Spiritual Traffique. Are they not alienated from the life of God, that which lyeth in Communion with God? They are fast asleep. Witness,

1. The shutting up of their Spiritual Senses. May it not be said and prov'd on them that they have Eyes, and see not; Ears, and hear not; Hands, and feel not; Palats, and taste not, in a spiritual sort.

2. Their ceasing (or rather not beginning) to speak so as that their speech should be seasoned with salt, and communicate grace to those that hear it.

Do



Do sleepers use to discourse pertinent-ly and profitably?

3. Their forgetfulness, as of their past Sins, so of their present Work and Duty, is a sad sign they are not awake. So is, Psal. 50. 22.

4. Their lothness to be stirr'd and jogg'd. Do they not quarrel (yea hate) him that reproveth them. So is, Amos 5. 10.

5. Their dreaming foolishly, yea filthily. And, Jude 8.

6. Their not being apprehensive of their great danger. The Lord say to them by his Spirit, as he doth in his Word; *Awake, you that sleep! Will you sleep the sleep of death?* Eph. 5. 14.

The Last Inference is, It is the concern of Spiritual Traders curiously to examine as their state, so their frame. O that they may carry this proof, that they search themselves, and desire God to search them! *the last verses.* Psal. 139.

Dear Sirs; Are you not under some degree of slumbring and declining?

1. Do you not lay adversities (even lesser ones) too near your hearts? Jer. 45. 3.

2. Do you not lay your hearts too near outward prosperity? Psal. 30. 6.

3. Have you an abiding sense of the evil of sin, counted small? *Nunquam obisto recedo,*

4. Are you loth to leave Duty, till you have found God in it? *&c.* Psal. 42. 1.

5. Do

2 Cor. 4. ult.

5. Do you much look on (and into) Eternity?

Col. 3. 1.

6. Are you for exalting Christ, when Duty is closed? May you,

Psal. 141. 6.

1. Love an awakening and searching Ministry! And,

Acts 24 16.

2. Preserve tenderness of Conscience, truly so called. And,

Isa. 30. 20,  
21.3. Hear a Voice from Heaven saying, *This is the way!*

The 46th Position. *Secret Prayer is a prime means of keeping up trading into Heaven, and converse with God.*

How many Millions will attest and put their seals to this? To which of the Saints can we turn us, that will not express (and hath not experienced) this?

Mat. 6. 6.

On the one hand: Is not the Lord with those that pray in secret?

1 Pet. 3. 12:

*Eis Senon.*

The word open is added.

Isa. 38. 14.

*A poor Suitor**may pleasure**and profit**rich friends**most openly.**K.E. the 6th.**See the Life**of Dr. Win-**ter.*

1. Doth he not hear in secret? Are not his Ears unto their cries? Even to the weaker of them? Their very chatterings? Hath it not been said, He layeth his ear of Grace close to them?

2. Doth he not reward them out of his Grace?

1. Sometimes most openly: Did he not to our *English Josiah's Prayer* give in his Tutors Life? Might not fresh instances be given of such Audience?

2. How-

2. However inwardly, and that satisfiyingly.

(1.) Have not such the choicest Mercies? Grace and a right to (if not some possession of) Peace?

(2.) Have they not a special Blessing with those Mercies that are more common? Is not their Daily bread given them out of the Ark of the Covenant? *See Mr. Mayo on this. And Mr. Hea-*

On the other hand: Do not they who duly exercise themselves in secret Prayer, glorifie the Lord?

1. As to his Omniscience; who seeth them when out of Mens sight: Retiring rooms lye open to his eye; so doth the sincerity of their hearts, as well as their state and condition.

2. As to his great goodness; who,

1. Will admit a poor Man a single Suitour into his Chamber of Presence, and answer Requests that are there tendered. Having, *Psal. 34. 6:*

2. Given (and sent) his Son from Heaven, to make a way to the Holy of Holies by his precious Blood. And, *Heb. 10. 20.*

3. Doth by his holy Spirit direct the Petitioner, and help his Infirmities. *Rom. 8. 26. See Mr.*

Instead of drawing Inferences, I shall touch on some Cases. *Lukin on this.*

The First is, Who is bound to use Closet (or secret) Prayer?

I Answer: Who is not bound? He that excepts himself deceives himself. *Qui seipsum excipit, &c.*

Doth

Doth not the Light of Nature lead Men and Women (yea and capable Children) into secret places, for Prayer? Is not Prayer part of the Worship stiled Natural? Can any that own God, disown Prayer to him? All are not Heads of Houses, nor yet Members of Churches; and so may want the opportunity and advantage of more or less Publick Prayers: But even an imprisoned person is at liberty  
 1 Sam. i. 13. for Secret Prayer; yea, there may be  
 Jonah i. 5, a Prayer without a voice: Did not  
 8. the blind Mariners see it needful in a  
 Acts 8. 22. Storm? Should not the Unregenerate  
 pray for Regeneration? Should not  
 the Prince bow his Knees to the King  
 of Glory? Are not Wives as to mourn  
 so to pray apart?  
 Zech. 12.  
 11, 12.

A Second Case is, *How often is secret Prayer to be used?*

Mat. 6. 10, 11. 1. Doth not the Lords Prayer bespeak its daily use?

Numb. 28. 3, 4. 2. Doth not Providence in the two remarkable revolutions of Morning and Evening joyn with the continual Sacrifice under the Law, in voting for twice a day?

A Third Case is, *Whence is it that serious secret Prayer is much neglected?*

*Ans.* 1. Satan is a deadly enemy to it.

Zech. 3. 1. 2. Many are (willingly) in the dark about it.  
 3. Some

3. Some Preachers little press it.
4. Pride, Worldliness and Flesh- Pf. 10. 3, 4.  
pleasing divert from it.

A Fourth Case : What hints may  
(in this case) help Spiritual Traders.

*Ans.* 1. They should esteem secret Heb. 4. 16.  
Prayer as a prime priviledge.

2. They should observe diligently Psal. 85. 8.  
returns made to it. See Dr.

3. They should beware making se- Goodwin  
cret Prayer a cloak to secret Sin. on this.  
Psal. 66. 18.

4. They should use frequent (and 1. 2.  
careful) Reading and Meditation, for 9. 1.  
increase of Scriptural Knowledge.

5. They should with Petitions joyn 103. 1,  
as Confessions of Sin, so Confessions of 2, 3.  
Praise. And so, Shuffie not  
up Praise

6. Should have at hand Memorials, into a corner  
as of their particular Sins, and wants, of Prayer.  
so of Gods special Favours. So Reverend

7. They should cleave to and abide Cresswick.  
in Christ, as All in All; as to satisfy- Jo. 15. 5.  
ing Divine Justice, and meriting Di-  
vine Mercy.

The 47th Position. *Spiritual Medi-  
tation much furthereth Spiritual Tra-  
ding; and in it, persons have Com-  
munion with God.*

One of the Antients (by some called  
Fathers) when about to write of Pa-  
tience, cry'd out, *That he was a Man* *Homo nullius*  
*Patientia.*  
of

of no Patience; and I who am to point at Meditation may cry out, *How little am I a Man of Meditation?*

Yet, on what followeth I may write.

One, who was one of a thousand, thus describeth this Meditation; "It is that Ordinance of Christ, and Duty of a Christian, whereby he acts his Spirit into a right pondering of either heavenly and spiritual things, or any other things in an holy manner unto spiritual and holy ends, and improvements only.

Clear it is, 1. The Lord maketh such Meditations sweet to the users of it. Doth he not manifest himself to such as he doth not manifest himself to the World? Witness those choice Communications of his Favour to those prime Favourites, *Isaac, David*, and the Blessed Virgin.

2. Meditators of such a sort make returns to God, in yielding him that which is stiled the proper service that is done to him with (and by) the Mind, that noble power which is by the holy Spirit renewed. Are not thoughts the first-born of the Soul? And do they not belong to God? Is it not an honour to him when frequently and fervently a Tribute is paid out of them, and they are call'd off from other things to wait on him?

And

Mr. Ranew.

See also

Mr. Ball,

Ambrose,

&c.

And Rev.

Calamy.

Pf. 104. 34.

63. 5. 6.

So choice St.

Ambrose

the 2d.

Rom. 12. 2.

See Biscoe

of them.



And now I First Infer : That it is of great concern, that Christians have a settled perswasion that Meditation is an Ordinance of God. In such Ordinances there's Spiritual Trading.

I ask, 1. Is not Meditation (as to its original) Heaven-born ? Is it not rightly counted a bright Beam of Divine Sovereignty ? Is it not Coin stamped by the King ? And,

See Rev.  
Ranew.  
Josh. 1. 8.

2. Is it not in the nature of it holy ? Is it not a ray of divine purity ? Is it not levell'd at the highest end ? and intended for the hallowing and exalting of Gods name ?

3. Is it not in its use a means and help of Mans best good ? As a Chariot in which the Heart is carried up to Heaven, and a Channel through which Grace is sent down from it.

The Second *Inference* : They want a proof, that they trade into Heaven, that are in ordinary (and wilfully) neglecters of Spiritual Meditation ; and how great are their numbers ? Are not the hearts and thoughts of many of little worth ? Is God in all their thoughts, so that they dwell on him.

Isa. 1. 2, 3.  
Jer. 8. 6.

Psal. 10. 3,

1. Hath he those first-fruits, their Morning and waking thoughts ?

138. 18, 19.

2. Hath he their inward thoughts, those they most like ?

Psal. 49. 11.

3. Hath he their invited thoughts, those they send for ?

What

See Dr.  
Horneck of  
Confid.  
1 Jo. 2. 16.

What mean the Excesses, the Oaths, the carelessness of persons, &c. ? Are they consistent with Divine Meditation ? Alas ! the Lusts of the Flesh, the Lusts of the Eyes, and the Pride of Life engross the thoughts of thousands.

I enquire, 1. Do they thoroughly shew themselves Men ? Do they make any good use of the power of reflexion God gave them ?

Isa. 46. 8.

Psal. 50. 22.

2. Will not their hearts and thoughts gather terror when God shall set this Sin (with others) before them ?

The Third *Inference* : That the Spiritual Trade may be to more advantage managed by gracious persons, may the following hints be as so many helps to them !

Gen. 24. 63.  
*Vide Polum  
ad locum.*

Psal. 34. 8—  
63. 5,  
6, 7.

1. Meditation is so nearly allyed to pray, that the same word denotes both.

2. Meditation differs from bare remembering ; it is for tasting Truths.

3. Meditation differs from study ; it is more for Heart-work.

4. Meditation may be more spiritual when less artificial.

5. Meditation may have much strength when it hath not so much length, as is designed and desired.

See Mr.  
Bartlet on  
this.

6. That method in Meditation may be of use to plain Christians, which worthy Ministers use in plain Sermons. They may think how a truth is proved, and

and should be improved. The Lord be with their thoughts.

The Fourth *Inference* : Comfort is the portion of those whose hearts stand to (and for) Meditation.

1. Do persons separate themselves, Prov. 18. 1.  
and go out of the dirt of the World,  
to meditate.

2. Are they grieved for the opposi- Rom. 7. 21.  
tion they meet with from Satan and  
Corruption?

3. Have they recourse to God in Psal. 19. ult.  
Prayer for influences in managing it?

4. Are they for shunning all Sin, and 119. 11.  
being exercised in all other Duties?

5. Are they more in occasional Me-  
ditations, when they can do less in  
others? Will not the Lord look on  
them through the glass of the new Co- Cant. 5. 1.  
venant? Will he not cloth them with  
the Righteousness of its Mediatour?  
Will he not accept of their will, and  
strengthen them in their work?

The 48th Position. *Through keeping  
of Holy Exercises in Families, Spi-  
ritual Trading is much advanced.*

1. As it is from the Grace, as well  
as from the Providence (and Precept) Psal. 68. 6.  
of God that the solitary are set (and  
placed) in Families; where in Families  
his Worship is set (and kept) up sin-  
D cerely

cercly and vigorously, doth he not communicate of his choice and special Favours ?

Job 1. 10, 5. 1. Did not the Lyar speak truth, when he said, That God made an hedge about the house of *Job*, who offered burnt-offerings according to the number of his Children, and did so continually ?

Gen. 18. 19. 2. Did not God know *Abraham* (with a knowledge of approbation and affection) and make known his secrets to him ? and would he not bring on him the good things spoken of, seeing *Abraham* would command his Children and his Household after him to keep his way.

2 Sam. 6. 20. 3. Is it not said, that *David* returned to bless his house ? And is not this well interpreted of his praying, being prevalent with God to pour down Blessings on it ?  
See Synopf. Crit.

And do not houses of Prayer which are therein *Bethels*, houses of God, stand in the Sun-shine of Gods favour at this day ?

Again ; Do not Household-Governours who maintain Household-godliness give unto God the glory due to his name ?

1. Do they not own and honour his Sovereign Authority ? Is not his Command positive (and expresse) that Parents

rents should teach, press, inculcate and

\* sharpen his Laws and Words on their \* *Acues.*

Children ? And that Husbands should *1 Pet. 3. 7.*

see that their Prayers with (as well as *unknown.*

for) their VVives be not hindered, or

cut off, on any pretence whatsoever ?

2. Is not the goodness of God in a

strict course of Family-Religion eyed

and honoured ? Hath not goodness

made Heads of houses Priests, Pro-

phets and Kings in them ? And is it *Psal. 73. ult.*

not good as to honourableness, pro-

fitableness and pleasantness, for them

therein to draw nigh to God ? Are not

the most holy the most happy ?

The First *Inference* is, Family-Gov-

ernours need divers Graces. As,

1. Knowledge : Can the spiritually *1 Pet. 3. 7.*

blind guide others towards Heaven ? *Prov. 19. 2.*

2. Faith : VVill any save those that

have some evidence of things not seen, *Psal. 66. 16.*

to purpose mind others of them ?

3. Zeal : Are the cold or lukewarm

enflamers of those under them ?

4. Compassion and tenderness. Should *Phil. 3. 19.*

not their sharpest Reproofs be dipp'd

in this Oyl ? O the power of weeping !

A Second *Inference* : Family-Gov-

ernours should preserve a due Authority.

If this Cord be loosed, can they so *Job 30. 11.*

well draw Inferiours ? Is not the VVife *See Pool*

that reverenceth her Husband most *from Mercer*

teachable ? Are not Children and Ser- *Eph. 5. ult.*

vants *1 Tim. 6. 1.*

vants that count their Superiours worthy of honour most likely to profit by them? Should not they sorrow whose Sins have weakened their influence?

*The Third Inference* : There's much matter for mourning (and trembling) that Spiritual Trading is fallen, and lyeth so low. Are not many Heads of Houses dark, deaf, dumb ones? Are not some smitten with notorious viciousness? And are not some Heads too light unsettled and aking through envy? Are there not in Families uncounsellable VVives, rebellious Children and Servants that have more faults than answering again? Do not showers of wrath hang over unpraying Families?

*The Fourth Inference* : They that are Spiritual Traders should in the best way (and at the best rate) in and with their Houses serve the Lord.

1. May they walk in them, with broken large upright (and so far perfect) hearts!

2. May they be careful to keep up Closet Devotion!

3. May they add good Examples to good Instructions!

4. May they be strong in the grace that is in Christ Jesus!

*The Last Inference* : Those Heads of Houses are praise-worthy, who on some extraordinary occasions use extraordinary



traordinary Prayers and Praises in Pfal. 34. 3.  
 their Houses, and call in Ministers  
 (and others) to their help. Doth not  
 this advance the Spiritual Trade?

1. Are not displays of Gods infinite Pfal. 107.  
 VVisdom and Grace more observed? ult.

2. Are not hearts more softened, 81. 10.  
 raised and fixed for God?

3. Do not showers of Grace (be- Mat. 7. 7.  
 yond ordinary) use to follow?

But I must add: Extraordinary Ser- So acute  
 vice is compared to an Edge tool ; of Gurnall.  
 excellent use , but dangerous to an  
 abuser ; to Physick, which if it help  
 not, proves hurtful. The Lord be  
 with (and in) the users !

*The 49th Position. Trading into  
 Heaven (or Communion with God) is  
 much furthered by serious edifying  
 Conference.*

1. Did not the Lord regard, and  
 withal record and promise to reward, Mal. 3. 16.  
 those that by (and in) such Conferences  
 shewed, that they feared him?

I take it for granted that the Con-  
 ferences to which the Prophet referred  
 were at the furthest remove from pro- See quick  
 phane, and went beyond common. Mr. Watfon  
on this.

Their Spiritualness is argued, and Mr.  
 1. From the Principle of them, Crofton.  
 Religious Fear : VVill not the VVisdom Pfal. 111.  
ult.

\* *Initium*  
*principium.*  
*So Dr. Gar-*  
*diner.*

Mal. 3. 15,  
 16, 17.

*See Worthy*  
*Dr. Staun-*  
*ton on this.*

whereof it is the \* beginning cause fa-  
 voury discourse?

2. From the distinction that is found  
 and made betwixt the fearers of God,  
 and their opposites, as to their lan-  
 guage.

3. From the cognizance the Lord  
 took thereof, even now pointed at.

1. VWas not their Conference as de-  
 lightful and melodious in his Ears?

2. Is he not said to keep up remem-  
 brance thereof in a Book?

3. VWill he not count the users there-  
 of as Jewels hereafter, and distinguish  
 them in an evil day here, sparing them  
 even as a Son that is observant?

Again; Do not the users of Confe-  
 rence that is Spiritual, and that both  
 solemnly meeting for that end, and  
 frequently plying that oar, therein as  
 fear so glorifie Gods name?

1. Do they not follow the best Ex-  
 Pfal. 45. 2. amples? as those of good Men, so that  
 of God-Man? VWas not grace poured  
 (as into so) out of his lips, on all oc-  
 casions?

2. Do they not comply with that  
 Command, which backeth these Exam-  
 ples, wherein they are ordered to con-  
 Heb. 12. 24, sider one another to provoke to love,  
 25. and good works? and that of follow-  
 Rom. 14. ing the things whereby they may edi-  
 19. fie one another?

And

And now I proceed to an Inference, or two.

The former is; It is a lamentation, and to be written for a lamentation, that whereas the talk of many hath vanity (yea vileness) in great letters written on it, the diseases of whose Hearts may be seen by the spots on their Tongues, who will be condemned, if they be not converted. Isa. 64. 6, 7.

Thoroughly Religious Conferences among those that profess Religion are too too rare. (1.) Are not occasional and shorter ones so? O that they were more exercised!

1. Do persons watch and wait for Psal. 19. ult. occasions of falling into them?

2. Do they furnish their Souls with Mat. 12. 35. matter and subjects for them?

3. Are they warm and affectionate when they use them?

4. Do they aim at the glorifying of God, and bettering Men by them?

Again; As to solemn and set Conferences of God, and the things of God, is there not too great a scarcity of them, and too little spiritualness in them?

O that with some they were not counted unnecessary, if not unlawful! O that they, of whom we hope good things, did not disuse them! Alas! alas! as to this, the Spiritual Trade is too dead.

The latter *Inference* is ; This hint should be as a spur to those that are for driving a Trade into Heaven.

Pro. 10.20. May they imitate the Saints, that have  
12.18. been (and are) on the Earth, and the  
15. 2, Excellent! May their Tongues be tipt  
4.  
31.26. with the Language of *Canaan*, and so be as Trees of Life! Motives are,

1. Is not the Grace that is true (and will be saving) of as great efficacy as formerly? And is not the Tongue to  
Mat. 12.36. the Heart as an Index to a Book, shewing its Contents.

2. Doth not the time and day we live in call aloud for this exercise? Is it not as to the sufferings of some and sin of others, evil? And is it not as to the light and means of grace, good? Means are,

1. The Providence of God should be duly observed. Are not his works  
Psal. 111.4. full of wonder? Should not the Men  
107. ult. of Wisdom study that they may speak of them?

2. The Ordinances of God should be greatly improved ; in particular, his Word read and heard. O what a  
Col. 3. 16. large and pleasant field is the Scripture for discourse to walk in!

I add; May persons depend on the Grace, and be filled with the Spirit of God, through Jesus Christ!

The 50th Position. *The Hearing of Gods Word doth greatly promote Spiritual Trading, or converse with God.*

1. Do not Gods Words do good to them that walk uprightly? Should any one deny this, would he not highly offend against the generation of the Righteous, and cross their experiences?

To instance in some few of them.

1. Are not those words as the Men of their Counsel? When *David* was at some loss, and under a sore temptation, to think he had taken the wrong side, was he not resolv'd upon his recourse to the Sanctuary \*, where the Vision was?

Psal. 119.

<sup>24.</sup>  
*Viri Consilii mei. Vide Polum.*

Psal. 73. 17.

\* So Reverend Gee.

2. Are not Gods words to them, words of life and quickening? Do not their Hearts burn within them, when he is thereby speaking to them? Are they not as a fire in the Souls of Preachers and Hearers?

Psal. 119.

50.

Jer. 23. 29.

3. Is not this many times their comfort in their affliction and sad hours? Do they not feel as well as read of the Comfort of the Scriptures? Is it not as their Food, so their Cordial?

Rom. 15. 4.

Again; Do not gracious Hearers in their Hearing give glory to, and exercise graces towards the Lord?

1. Are

Isa. 66. 2, 5. 1. Are they not described as tremblers at his Word? Would they not hear with Hearts full of Reverence?

See Dr. Hammond on Psal.

40. 6.

comp. with

Exod. 21. 6.

\* Sexcenta

colla. So the

German

Divine.

2. Are not their Ears bored, and they resolved to be the Lords servants for ever? Do they not say, If we \* had six hundred Necks, we would lay them under the Word?

Jam. 1. 22.

Luke 8. 18.

Deut. 30.

15.

Hence I First Infer: They fall not into the count of Spiritual Traders, who either are not Hearers, or are Hearers only. Do many answer that order about taking heed how they hear? Do we not read of more sorts of ground than good ones? Doth not Satan disturb so as to marr the Hearing of many? Do they consider that Life and Death are set before him? Will not careless Hearing render Mens account dreadful?

The Second Inference: May they whose Trade is into Heaven, shew, that it is so by their manner of Hearing?

See Blessed Burroughes on Gospel-Worship.

1. May they make full account (whatever new Methodists say) that Hearing Gods Word is a prime Ordinance of God, and a part of his mediate VVorship! It's divine service, and not only taking directions about it.

Isa. 55. 3, 4.

1. Do not right Hearers tender special homage to God?

2. Do they not hear and learn, that they may live?

3. Do



3. Do they not look above (and beyond) the Preacher for such a Blessing as God alone can give? And so, Rev. 1. 3.

2. Before they hear, be they careful to prepare for Hearing by Humiliation, following Meditation and accompanying Supplication. May the fallow-ground be broken up, that there be no sowing among Thorns! Jer. 4. 4.

3. All along as they are Hearing, may they set the Lord before them! Doth not he send by his Ambassadors? Was it not the commendation of some, that they heard and received the Word as the Word of God? 1 Thess. 2. 13.

4. May they hearken as well as hear! Yea may they hearken diligently! May divine sayings sink down into their Eares! May they charge all that is within them to wait on God, and his Service? When the Breast is play'd with the Mother puts it up. Reverend Cresswick, pag. 133. Isa. 55. 3, 4. Luke 9. 44.

5. May their hearing the Word be joyned with close and due applying it! May it be mixt with Faith as food is with the acid humour in the Stomach, in order to digesting it and turning it into Soul-nourishment. Heb. 4. 2. So Worthy Mr. Gale.

6. May Truth be received in the love as well as the light thereof! May it be received as good, and not only as true, into hearts, as well as heads. 2 Thess. 2. 10. Eph. 1. 13.

7. May honest Hearers much eye the Lord Jesus Christ! May they lean on the

Col. 3. 17. the Merit of his Blood, and long to feel the influences of his Spirit!

Had we more such Hearers, Spiritual Trading would revive and flourish.

*The Last Position. Spiritual Trading is (no little) promoted in a due use of the Holy Supper.*

1. Is not this Ordinance (by way of eminency) stiled, The Communion? Doth not the Lord here sup with his People, and admit them to sup with him?

*Vide Baxteri Methodum, and his Directory.*

Luke 22. 20.

2. Is not this Ordinance so nearly related to the Covenant of Grace, that it is justly esteemed a Seal thereof? Is it not stiled the New Testament or Covenant? Is not that Covenant (the great Charter of Christians) there signified and presented to their eyes? Is it not there confirmed? Is not as the truth thereof, so their interest therein, sealed to honest and prepared hearts?

And hath not this Seal some Specialties attending it, that enhance and raise the value of it?

1 Cor. 11. 28.

1. Is it not (in respect of the two Elements to be dispensed and distributed in it) as a double Seal?

2. Is it not as a Seal presented to several

several senses? May not the faithful hear of, see, taste and feed on the Word of Life? 1 Jo. 1. 1.

3. Is there not as an offer to an application, by every Communicant of the Blessed Bread and Cup?

4. Is not the Administration of this Seal still attended with the Word and Prayer?

Who that weigheth what hath been hinted can question Gods communicating his Grace, or his Spikenard sending forth its smell, at his Table. Cant. 1. 12.

And I further ask; Is not the Holy Supper on the Believers part a Bond? Doth not every one that is in that count, there seal this Bond? And in the sealing thereof exercise those several Graces, of Knowledge, Faith, Holy Desire, Delight, and so Love, Hope, &c. whereon our excellent Divines (when writing on this Subject) write so largely and particularly.

So that between God and Man the Commerce is mutual.

And now I Infer; That they who are Trading with (and into) Heaven, and have the frequent enjoyment of this Supper of the Lamb should wait for Grace, that they may manage it to their great Spiritual Thriving and Advantage?

That the Blessing thereof may descend on them; 1. As

*Verbum vi-  
sibile.*

1. As this Ordinance hath long been called a *visible Word*, may they when partaking thereof open their Eyes, and use their Understandings ! May their apprehensions be Spiritual ! May they discern the Lords Body, and with it his Blood ! May they see, that he had a Body prepared for him ! That it might be broken, and the Blood poured out of it ? And that it is the Body and Blood of him, who is God. May they through his broken Body, and shed Blood, see,

(1.) The extream evil of Sin here-in shewed.

(2.) The displeasure of God, witnessed in the sore Soul-sufferings of Christ, made a Sin-offering.

21.

1 Jo. 4. 9,  
10.

(3.) The Heart and Love, as well as the Wisdom, Holiness and Justice of God the Father, who provided this great Sacrifice, giving his dear Son, and receiving for Sinners satisfaction to his Justice.

2. Having (when communicating) opened their eyes, may they stretch out their hands ! I mean exert (and put forth) the Affections of their Spirits, and the Graces of Gods Spirit !

2 Cor. 7. 10.  
27<sup>th</sup> Q<sup>d</sup>.

1. Should not that sorrow which is after (and according to) God here flow out freely and fully ? What cause have sundry to complain that their  
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Eyes are so dry, and Hearts under such Zeck. 12.  
hardness, when they look on Christ 10.  
as pierced ?

2. Should not their sorrows for  
the guilt that led to Christs sufferings,  
be accompanied with no small joys,  
on account of the merit accompany-  
ing them ? Hath not this Supper long Phil. 3. 3.  
carried the name of the Eucharist ?  
to point out the hearty thankfulness of  
those that attend it.

3. Should not joy (for the better  
tempering it and rendring it more so- *Res severa*  
lid) be mixed with an holy awe and *est verum*  
fear of Reverence ? Is not that found *gaudium.*  
in Seraphims ? And should they not  
fear, lest their hearts should not be  
lifted up in this way of the Lord, and  
lest they should not walk worthily ?

4. Should not Love as to Christ, so  
to the Father and Spirit (who are one  
as to Essence) be wound up to the  
highest Pin ? Should not the sweet 2 Cor. 5. 14.  
constraint which is caused by the con-  
sideration of this Love be felt ?

5. Should not Faith lead (and go)  
quite through the Administration ?  
Should it not use its assenting, its ap- Heb. 11. 6.  
plying, and purifying act ? and at  
least desire to come up to its assuring  
act ?

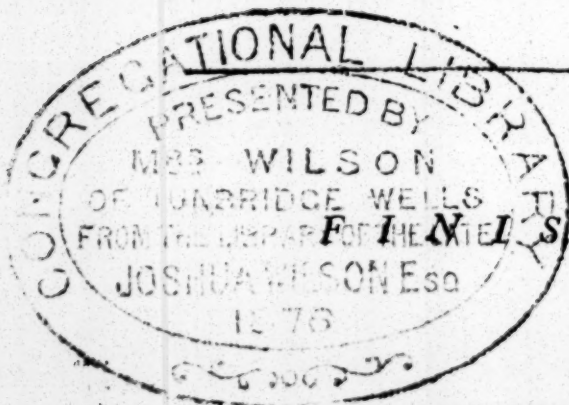
6. Should not hope be in expecta-  
tion of the inward sealing of Gods  
Spirit,

Spirit, of special conquests over Sin, special quickenings unto Duty, and special sproutings forth of Grace?

Poor I (near Twenty Years ago) set forth a Sheet about this Subject, and Two or Three about Baptism; O that mine Head was as waters that I might bewail the non-improvement of those Priviledges, and the deadness of Spiritual Trading!

Job 21. 14. Alas! Many in effect say to God, we desire not the knowledge of thy ways: Many (not without knowledge) that were Worldly, Proud and Sensual, are so still; and beyond a form of Godliness too few go, or desire to go.

*The good Lord pour out of his Holy Spirit, and revive that Commerce that savours thereof!*





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